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exists to educate readers on the philosophies
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**The National Spiritualist Summit
Magazine**

When *All Else Fails*

Writer: Rev. Lionel Owen, South Africa
Norwich Spiritualist Church, UK

Life is so full of contradiction and paradox it is small wonder many find it confusing. It sometimes appears that almost everything on Earth has been designed with the underlying objective of creating conflict. Our philosophy and even our languages incorporate this idea by pointing to the contrasts which seem inescapable. To know white you must know black; to appreciate happiness, it is necessary to know misery; to understand light, you have to experience darkness; and so on.

Is it true? Is this world full of opposites? Do we have to experience the bad in order to know what is good? Is it not possible to arrange things so as to live in the light all the time and not have to suffer the shade? Perhaps ours is not a world of opposites at all but we just imagine it to be so? Some of our greatest writers have perceived this to be the case and have urged us to change our views and thus avoid being swept along in the maelstrom of conflict which drives us to yet more conflict. For instance, most people persist in accepting and promoting the idea of chance. They say, "Such and such happened to me because I am unlucky," or "He always seems to land on his feet—he is just born lucky." The idea that much of life is outside our control and we are therefore subject to the vagaries of chance is an idea as old as humanity itself. It is as though life is a kind of gambling casino in which there must be more losers than winners.

How we look upon ourselves; how willing we are to think for ourselves; how prepared we are to follow evidence even when it brings us to conclusions that make us uncomfortable; these are among many things that determine our outlook on life and how we interpret its mysteries. They all tend to make us examine life superficially, for it seems more comfortable that way; it is easier to go along with what is familiar, with what most others accept, than to step outside the mold and reach our own, very different conclusions about life, its purposes and its design. If we do so, there is going to be conflict! Those whose comfort zone is challenged by our conclusions will resent it and us. As a rule, we opt for the quiet life and

prefer not to raise the hackles of others by saying, "I cannot accept that and here is why."

I believe we only perceive Earth to be a world of opposites because we have become mentally lazy. If we look at the world clearly, using our inner sight or our deeper feelings, we will see that all is relative, not conflicting. Alexander Pope's "Essay on Man" describes with great beauty that conflict is just our own limited perception. Everything to Pope is relative to everything else: "All nature is but art unknown to thee; All chance, direction which thou canst not see; All discord, harmony not understood; All partial evil, universal good; And spite of pride, in erring reason's spite, One truth is clear, Whatever is, is right."

Because we so often think of life and our lives in terms of conflict and of opposites, by refusing to recognize or use our inner senses, we sometimes plunge into despair. Everything and everyone it seems is opposed to us. No one is prepared to stop and listen, and much that we consider important in our lives has been lost. This is especially so when we lose a loved one and this is due to wrong or misguided thinking. We have been "persuaded" into thinking that life consists of that short period of time between being born on Earth to the time we die. Death is the end, we are told. Even those who purport to know better, the leaders of the world's great religions, offer no real comfort. Their words are empty promises, backed by a call to "have faith." There is little evidence offered to support their claims. It is no small wonder therefore, that the fear of death is the greatest of the fears that haunt humanity.

When we are confronted with the hopeless negativity that is at the root of what we imagine to be our world of opposites; when we despair of ever being able to make sense of a life that has become a misery; when all else fails; that is when the spirit which is the real you, is able to assert itself. Through its vision you begin to see the world through Pope's eyes; you KNOW that death is not the end but the beginning of a new and exciting phase of your eternal life. You know you will meet again those you have loved and thought you had lost. You come to understand from within that whatever exists really is right. You begin to view everything as part of everything else and the pall of sadness and despair is lifted. Because you are part of everything that exists and it is part of you, there can be no separation, no conflict, no opposites, for "all are part of one stupendous whole, whose body nature is and God the soul."





The Art of Life, Love & Happiness

Writer: Rev. E. Ann Otzelberger, NST
New Vision Spiritualist Church, Orlando FL

The law of our being is perpetual increase, progress, and growth. When one good is realized, another desire for a greater good will develop, and when a higher state is reached, another and more glorious state will unfold our vision and urge us on and on. Therefore, the advancing life is the true life, the life we are here to live.

Desire is concerned with the natural desire of most people to seek knowledge and to understand. It is through this effort to understand and want knowledge that we expand our own awareness. Not a single act is accomplished without the Natural Law of Desire.

Each of us, as we go through this life in this vibration, eventually will learn that we all have a spark of divinity within us. We learn that we are all a part of God, and all a part of each other. As a part of God, we all have the same rights and privileges. We understand that as we are all a part of God, we do not have the right to judge each other for the things we think and do in this life. We know as we follow the laws of nature, each of us has the same responsibilities. We are responsible for the things we say, think and do; we are responsible for the world around us. We are responsible for what we think, say and do to or for ourselves and our fellow man.

We all need love, and we all need just one person in our lives that will say: I will love you no matter what; I will love you if you are stupid; if you

*"The sweetness of life lies in
usefulness, like honey deep in the
heart of a clover bloom."*

- Laura Ingalls Wilder

slip and fall on your face; if you do the wrong thing; if you make mistakes; if you behave like a real human being; I will love you no matter what.

We all need a feeling of achievement. We need to be able to be recognized for doing something well. We need occasionally for someone to pat us on the shoulder and say, that is good, I really like that.

We all need someone to care about us, not in big ways but in small things that can mount up for us, and become big things. Just one person, but one who really does care.

We need to have a certain amount of freedom to learn, to change and to become ourselves, and as we do this we still need someone who is really interested in us, someone who truly cares. But we need that freedom in order to create our lives as we want them to be.

We need to have freedom, but we need to remember others as we create for ourselves. We need to know when and where the best place and time for us to be free to create is.

We need nurturing. We all need to be touched; we need some sort of manifestation of love. One of the saddest things in our culture is that we stress the sexual aspect of a relationship way out of proportion. What a pity, because in those things we are often missing the tenderness, the warmth, the kiss when it is not expected, the touch on the shoulder when you really need it most...that is real sensual gratification.

Remember we are all a team, we are all working together. We are all a part of each other. We all have the potential

to love, but it is only a potential, and like all potentials, unless it is realized, unless you do something about it, it is not going to happen.

Ask yourself, what is essential about me; what is my worth, what are my needs? We know there is no limit to us; we will always be us, so take your own path, make your own way, be responsible for yourself, and love yourself.

To love yourself does not make you ego-centered like the witch in Snow White, the one who looked into her mirror and asked, "Mirror, mirror on the wall, who is the fairest one of all?" Loving yourself means a genuine interest, caring, concern, and respect for you.

If you love yourself, you will try to maintain your uniqueness. You will know that it is never too late. The pursuit of self should help us learn to be a good person, a loving person, a feeling person, an intelligent person, and a person who cares. Before we can love all others, the first responsibility in love is to love one's own self.

In the Bible you read, "You shall love your neighbor as yourself." This tells us we must feel responsible to grow in self love, so we can feel the love toward helping our fellow man.

It isn't our bodies that are essential. Certainly they are important, and certainly our thoughts and our programming of ourselves is important, but wherever we are right now is very important...love now, where you are, for it all starts here. We should start by saying, yes I love me, where I am with all my limitations, but that does not necessarily mean it is where I am going to be tomorrow. It just means that I like me where I am now. You cannot go on until you make that statement, if I have a single wish in the world and I had a magic wand. I would wave it over everybody and have you say and have you really believe, "I like me wherever I am right now, right this minute, I am great!"

Credibility

& Spiritualism



Writer: Rev. Norma J. Turner, Ph.D, LM
Chapel of Spiritual Harmony, AZ

In today's world, we see many troubling issues that cause us to doubt the future of our culture. We question people, things, institutions, and long-held practices that were once considered staples of our society. Schools are subject to intense scrutiny and measures of accountability so crippling that teachers can no longer hug their students or correct them when they misbehave. In our hospitals, every nurse and doctor knows that the most innocent of comments or minor mistake can result in loss of license or a malpractice suit in our litigious society. Parents even feel restrained from disciplining their own children. Religious leaders have suffered from the same shift in attitude among Americans all because of the headlines that focus on the very few. We won't even discuss the political situation. The problem is we have problems with respect or the lack thereof, the sense of entitlement and too much of it, and a failure in credibility.

Credibility refers to the quality of being believable or capable of trust. Whom can we trust? We are all too aware of scam artists, con men, thieves—and we are referring to neighbor kids whom we knew as toddlers playing in their yards and friends of friends—people whom we thought were decent people. We are warned every night on the news to be watchful—to the

point that if you do look at people as essentially good (and there are some of us who do have that attitude), we are considered naïve.

So we learn to check for credibility. When you go into the doctor's office, do you look at the certificates on the wall? I do. When you decide to buy a large product such as a refrigerator, don't you check out the make, model, and so forth on the Internet (assuming you have access) as well as the comments about that refrigerator?

When I was going through the process of training to become a minister, many times, people asked me why I believed I needed to go through the National Association of Spiritualist Churches to be ordained. There were times when I questioned it also because of the time and the difficulty of the tests. But for me, credibility is important. Credibility carries with it a sense of authenticity, and the NSAC is the oldest and clearest expression of Spiritualism in the United States. As a minister, I wanted to be credible, and for me, that meant a license as an NSAC minister. I want to give you an example.

You probably have all seen the face on the new Coca-Cola soft drink dispensers that you see in restaurants. In the middle is the Coca-Cola standard. Around the standard are the various flavors that you can select: Coke with



cherry, Coke with lime, Coke with cherry vanilla, Coke with orange, Coke with raspberry. Then you can switch to all the diet Coke flavors—and the list goes on. The idea is that in the middle, there is that Coca-Cola standard. Without it, all these other flavors can be found, but without the standard, they would be independent flavors that may or may not have that same, basic, foundational flavor. We have all tasted the flavored generic soft drinks, and they just are not the same. (Now, if you happen to be a Pepsi person, just substitute Pepsi for Coke.)

I think the same thing is true of religious groups. It doesn't matter what branch or denomination or sect we are talking about. Because all religious traditions have this same phenomenon happening, that is, you have the basic, historically sound representation of the religion, and then you have individuals who set up their own churches based upon that religion but not necessarily tied to it. Think of all the community churches, the non-denominational churches, the neighborhood churches, the independent churches—all led by someone who felt called to establish a church—and most of them are wonderful, spiritual people. But their credibility only extends as far as the faith people have in them. That is the problem.

Religion plays too important a role in too many people's lives to be left to one individual's capacity to convey the truths of spirituality. That is why I wanted my credibility to represent the Modern Spiritualism begun over 130 years ago, a Spiritualism that is rooted in history that predates the Greeks and the Egyptians. To me, that is important. I want to know the spiritual truths I follow are rooted in the depth of civilization itself. All solid religions are rooted in this way. Engaging in such religious truths that are rooted in the earliest societies unites us as human beings.

Some of the first things I noticed when I first became a Spiritualist were the links between Spiritualism and Hinduism and Buddhism. To me, that meant credibility because there was a linkage there that reached beyond cultures, over time, and outside the human experience of any one society. No one person stood between me and the spirituality I had discovered. It was a spirituality that was deep and broad. It was a spirituality not meant for all because it did not have the structure that many people need to be able to develop spiritually.

This is an NSAC community, bound to the past through our traditions and bylaws, but bound for the future because of the strength we have through our association with all the other NSAC communities in the nation. We share in an organization with other like-minded people that goes far beyond this church or this valley or this state. This is good news, protecting us from people on the fringe who could do some very strange things—as has happened in other religious traditions. When we say the Healing Prayer or recite the Nine Principles, we do so because we are part of this larger organization.

I chose to be ordained under the NSAC umbrella because I do believe in credibility, because no one should attend this or any other church simply because of the minister, because one becomes a Spiritualist in order to find the support to reach deep within to develop our awareness that we are, indeed, all one. We are one not because we all believe the same, think and talk the same, or even like one another in the same way. We are one because we relate to one another as Spirit. If we can relate to one another as Spirit, then as a community, we are credible, and we truly become the heart, the arms, and the voice of Spirit on Earth.



A rag doll, a rubber ball, crayons, a train
Left by tiny hands,
Covered with dust, though not forgotten,
In Summerland;
Mommy, Daddy, do not weep
For what escapes your eye;
Life is too grand, too profound
To just grow weak and die.

There is hardly a day
When I don't yearn for home:
For my room, my things,
For a laughing poem;
I grew weak, my eyes weary,
Life slipped from my fingers,
But this I promise:
My soul yet lingers.

You visit my grave
And talk to the stone,
Revisiting old memories
So you're not so alone;
But as I breathed my last,
My spirit eyes awakened;
Be assured: I did not perish,
Nor was I forsaken.

I am alive, you know;
I feel your pain;
Though your heart is wounded,
We will meet again;
I wish I could take your sadness
And turn it into a sweet rose;
Think of me when you see one;
The door will never close.

By Rev. Joel Bjorling



You Are Your Own Religion

Writer: Wayne Harvey
Summerlands Lakeview Spiritualist Church, WI



There is a saying that has been used from time to time that seems to me to be a summation of the statement, “You are your religion.” That saying goes, “If you are going to talk the talk, then you need to walk the walk.”

As a Spiritualist, we are responsible for the well-being of our Religion. The Religion of Spiritualism can be no greater in the eyes of non-Spiritualists than the way it is presented by those of the faith. The greater the understanding and demonstration we as Spiritualists give to others, the better and quicker we can represent Spiritualism with dignity and honor.

The Religion of Spiritualism is indeed one of knowledge, facts, growth and understanding. For the person who recognizes these values and dedicates themselves to practice them will surely shine as one who does indeed walk the walk. They will exhibit the intelligent thinking, the spiritual progress and the intellectual awareness that Spiritualism demands.

If every Spiritualist dedicated themselves to be as educated in the understanding and knowledge of our religion in all its teachings and processes as possible,

the image of Spiritualism would flourish and be enhanced tenfold.

Talk the talk and walk the walk. We are our religion and more importantly, our religion is us and a direct reflection on all that we do and aspire to be. If we say we are a Spiritualist, but go about with little or no knowledge, scoffing at the ideals and principles, unable to give even a hint of the processes of Spiritualism, we do ourselves and our Religion a tremendous injustice and invite ridicule and disdain.

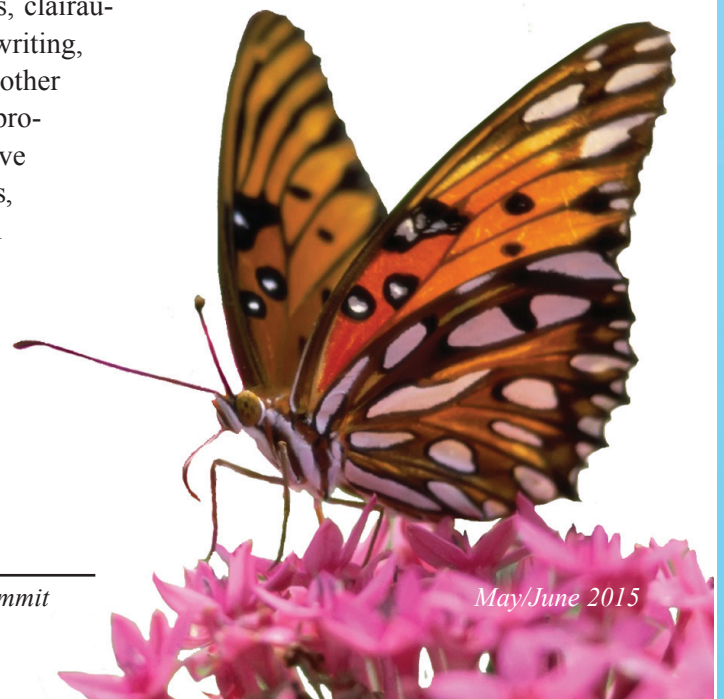
Again, we need to walk the walk, living and demonstrating each and every day the teachings of Spiritualism, exhibiting the ideals, principles and spirit of our faith.

The average non-Spiritualist who comes to us seeking knowledge of our faith expects an avowed Spiritualist to be able to explain our beliefs, at least to some extent, and describe the actual processes involved in the various demonstrations of spiritual phenomena. Questions will be many and those seeking will want answers to the phenomena of raps, levitation, telekinesis, apports, clairaudience, clairvoyance, automatic writing, trance, visions, messages and all other spiritual phenomena. If one who professes to be a Spiritualist cannot give even a basic explanation of processes, methods or elements involved in any form of demonstration, the seeker of the knowledge of our faith would become disinterested, and more than likely be disillusioned and go on to inform others that our religion is without substance and form.

If we are our religion, if we

truly walk the walk and talk the talk, we will demonstrate to the non-Spiritualist our true basis; that we are indeed a religion that is threefold, one of Religion, one of Science and one of a Philosophy. We would demonstrate what exactly is Spiritualism: an utterly reasonable religion, one that is simple, uplifting and comforting. A religion that has the most satisfying and workable philosophy, one with the most interesting, exciting and accurate science and one that exhibits the most uplifting and tremendous truth that one faith has ever offered.

We have a basis of principles that we believe in and profess at each and every service. These nine principles set the foundation of our faith that guides us in our every day actions and thought. How those around us, Spiritualist and non-Spiritualist, perceive us and look upon our religion depends solely on how we follow and embrace these principles. We are our religion: in our actions, our speech, and our everyday interactions with each other and in our upholding of these beliefs.



Spiritual Growth:

What Are You “Fishing” For?

Writer: Rev. Maureen Eslick
Spiritualist Church of Revelation, CA

Go Fish

Remember the card game “Go Fish”? That is when each player has a hand of cards and upon their turn asks a fellow player, “Do you have....” and calls for a particular card. If the player does not have the card requested they then must proceed to pick up cards from the top of the deck until they find the chosen card. As with any game, there are rules that must be followed.

Compare your spiritual development to the card game “Go Fish,”; however, when your turn comes to ask another player, “Do you have...”, ask Spirit a question.

In Spiritualism, there are no specific rules that must be followed. We have a “Declaration of Principles” that teaches us personal responsibility and gives us a guideline for living our lives. Spiritualism’s first principle is, “We believe in Infinite Intelligence.” Joseph P. Whitwell’s interpretation of the first principle is:

By this we express our belief in a supreme impersonal power everywhere present, manifesting as life, through all forms of organized matter, called by some God, by others Spirit and by Spiritualists, Infinite Intelligence. Though this power is personal, our understanding can only be gained by our personal perception of this creative force.

Spiritualism teaches us the availability of endless ways to live a better life and to be a better person. Our religion is kindness. Remembering the spark of divinity that dwells in all of us is a path to see the interconnectedness in all there is. When we truly allow ourselves to live in the present moment, we find a greater understanding of who we are. We can take comfort in knowing that the supreme impersonal power of Infinite Intelligence is always available to guide our footsteps of personal growth and development of ourselves as spirit.

Spiritual growth is always about becoming more evolved as a person. Seek information about your own unique path of Spiritual unfoldment for guidance on how to be of service to others. This quest, or “fishing” for information on spiritual growth, is what nourishes our soul. When we are nourished, we release the need to control—we are able to get out of the rut of ignorance and raise our vibration. As we raise our vibration, our imperfections diminish and we make ourselves available to receive more life lessons from Spirit.

What are you “fishing” for in the study of Spiritualism? Are you fishing for celebrity status or simply to better know yourself? In other

words, are you seeking personal power, or ways to become a better person and evolve? Know your purpose.

Begin each day with a meditation to release any old thoughts that no longer serve you. As you finish your meditation, ask for divine guidance throughout your day.

So, what are you fishing for? Writer, Gladys Taber, editor and educator, wrote: “Catching something is purely a by-product of our fishing. It is the act of fishing that wipes away all grief, lightens all worry, dissolves all fear and anxiety.”

So it is with spiritual growth. The act of “fishing” for knowledge allows us the ability to wipe away fear or expectations. We are searching for ways to nourish our soul. The simple process of opening ourselves up to spiritual growth helps us create a new avenue to receive the boundless possibilities before us.

Once you know your purpose, you know what you are “fishing” for. What are you going to use as “bait” to attract spiritual growth? You know that your choice of bait affects what type of fish you will attract, so choose your bait wisely. What do you hope to attract more of in your life? If you want to bring about change in your life, know what you are “fishing” for and pay attention to the “bait” you are using to get it!

The Law of Attraction teaches us that “like attracts like”—so you think—so you are! The focus of your thoughts becomes your bait, because what you are thinking is what you are attracting. If you are always thinking negative, then negativity is what you will attract! If you find yourself short on time and always thinking, “I am so busy,” then you will likely stay very busy!

We have personal responsibility for our own spiritual growth. Living and developing our lives as Spiritualists, we use the “Declaration of Principles” as bait. We create opportunities for ourselves to become better people—we choose our thoughts more wisely. When we put ourselves on a path of continued growth, we gain compassion for ourselves and others, and we begin to understand more fully how Infinite Intelligence has provided us with an abundance of opportunities to experience life as spiritual beings.

Once we “catch” what we have been “fishing” for, what then? In life, progression is constantly seeking opportunities to learn. Remember to always ask for guidance. It is the act of talking to Spirit that brings forth truth, attracts joy and dispels fear.

Nature's Guidance

Writer: Rev. Judy Campbell-Clark, NST
Summerland Spiritualist Church of The Comforter, CA

Biomimicry is a relatively new science that looks at nature as a model. It studies nature's best ideas and imitates its designs and processes. Why study nature? Because animals, plants, and microbes are the consummate engineers of our planet. After 3.8 billion years of evolution nature has learned what works and what lasts. Biomimicry is not based on what we can extract from nature but what we can learn from it.

It certainly is not a new concept. Indigenous peoples have always relied on nature's methods, and still do. Alaskan hunters still stalk seals exactly the same way that polar bears do. Clearly the Wright Brothers were inspired by nature with their "Flying Machine" and achieved what Leonardo da Vinci could only dream of as evidenced by his drawings.

One of the most ambitious and innovative structures in its day was the Crystal Palace, a greenhouse built in London in 1851. Joseph Paxton won the Stiff Design Competition for this building. But his credentials were unusual. Paxton was a botanist, not an architect. His support structure for the large panels of glass was inspired by the pattern of giant water lily pads.

Of course one of the most famous buildings that we love today—the Eiffel Tower—was designed by an architect. Its arches are based on the human anatomy, specifically the femur bones in our thighs.

Man has only to look to nature to find creative inspiration, innovation and solutions to solve problems when they do arise. For instance, the bullet train in Japan was incredibly fast but had problems with its original design. When it emerged from a tunnel it created a deafening sonic boom and neighbors felt a terrible shock. The problem was solved when the nose cone of the train was redesigned in the shape of a bird's beak. The inspiration was the Kingfisher, who at great velocity, dives seamlessly into the water without splashing.

The bumps and ridges on the fins of humpback whales gives them their great agility in water. Based on this concept, engineers designed turbine blades with bumps that make irrigation pumps, ventilation fans, airplane wings, and wind and hydroelectric power more efficient.

There are countless other engineering examples that successfully mimic nature. As a result we now have products, materials, and machinery that

are more efficient, more cost effective, and friendlier to our environment.

To benefit from what nature has to offer we need to do several things—quiet our minds and listen—see nature as a source of inspiration rather than a source of goods, and work together in the fields of biology, engineering, and design.

Nature can also be a spiritual model. Like the Lotus leaf that sheds its water and with it debris, we learn that contaminants don't need to stick to us. We too can cleanse ourselves physically, and spiritually of negative thoughts and emotions.

From the Kingfisher we learn that there are ways to fulfill our needs with minimal impact to others. We don't need to barrel through life adversely affecting those around us.

From the humpback whale we learn that being sleek, smooth, and beautiful isn't necessarily better or effective. Our bumps may be our experiences or our appearance, but ultimately, these "seeming imperfections" may help us better navigate our lives.

"We believe that the phenomena of nature, both physical and spiritual, are the expression of Infinite Intelligence." Infinite Intelligence has given us perfection in nature and in ourselves. Our struggle is to remove the layers we've built that obscure that perfection. To help us, we can look to examples all around us, in nature and in humanity. Spiritual masters throughout history have told us, among other things, that we create our own suffering, that we reap what we sow, and that we have choice.

We can choose to live by the Golden Rule and love and forgive one another or not. If we choose to let nature be our guide we can learn to live in harmony. Its symbiotic relationship with all else is a reminder of who we can be.

As Spiritualists we believe that "we make our own happiness or unhappiness as we obey or disobey Nature's physical and Spiritual Laws." When we are out of balance with nature, we affect our ecosystems. When we are out of balance with our inner nature, we affect our spirituality. Both imbalances ultimately cause unhappiness, and both are good examples of cause and effect.

The answers to our questions and the solutions to our problems are already here on this planet and within us. We just need to discover who we really are and how we can achieve the highest and best for ourselves.





MEMORIAL DAY

Writer: Rev. Frances D. Montgomery, NST
Spiritual Life Center, OH

In our church every Sunday morning we ask the congregation to rise for the invocation: our request to Infinite Intelligence to enter our building and our hearts and open them to receive the love, healing and education about Spirit at work in our lives. Immediately after that while still standing, we place our right hands over our hearts and recite in unison the Pledge of Allegiance to the Flag of the United States of America. We do this proudly and with the full knowledge that many countries around the world do NOT have freedom of religion. We are well aware since the advent of September 11, 2001 and the plague of terrorism that has ensued unceasingly since, that the world is neither a safe place nor a peaceful one.

Yes, we have been asked repeatedly by newcomers to our group why we do that. We have been asked about the separation of church and state and have been told pledging the flag is not really a religious experience. Several people have not returned to our group as a way of silently voicing their opinion that this “doesn’t fit or belong in church.” We are aware that most churches do NOT say the pledge at their religious services.

We believe it does belong! We fully recognize the price that so many have paid with their lives. And we remember those who survived the grievous damages of war only to cope forever more with permanent injuries, loss of limbs and devastation of their peace of mind and psyches. That is the true cost of freedom, both for our American way of life and our ability to worship as we desire. We are painfully aware of the lost children, parents and spouses and the grief that these families have endured so that we may remain free.

Memorial Day was first instituted after the Civil War between the States. The first widely publicized observance of a Memorial Day observance after the Civil War was in Charleston, South Carolina, on May 1, 1865. Memorial Day is a federal holiday in the United States, a day for remembering the men and women who died while serving in the country’s armed services all around the globe. The holiday, which is observed every year on the last Monday of May, was formerly known as Decoration Day and originated to commemorate the Union and Confederate soldiers who died in the war. By the 20th century, Memorial Day had been extended by Congress to honor all Americans who

died while in the military service.

Biblically, St. Mark, Chapter 13 verse 7 reads: “And when ye shall hear of wars and rumors of wars, be ye not troubled: for such things must needs be...” This verse explains that throughout the history of the world there have been wars. Many of these wars—as in today’s Jihad against anything not Muslim, Isis or the Taliban—have been fought in the name of RELIGION. Dear Spirit, how many lives throughout the ages have been lost in the name of something that is supposed to be loving and kind? How many bodies maimed, how many families sundered for all of the wrong reasons? Wars were begun by groups of people who thought they were RIGHT—more than anyone else was right. They claimed to know what GOD wanted better than anyone else, and insisted that their understanding was the best and only way up the mountain and into Heaven.

Of course, there were wars for other reasons: politics, money, greed, jealousy and territorial gain. But Memorial Day as we now honor it, is for the loss of those who gave so much to keep people in this great country free—free from slavery, free from oppression, free to live in a democratic manner when around the rest of the world oppression and cruelty were rampant.

I would ask you to pay homage to those who enable us to live in a free country today. Honor the fact that we are able to worship in our own manner as we are spiritually led; give thanks and esteem to those who gave their lives for this purpose that we so much sometimes take for granted.

Send prayers to their families. Realize that not only the warriors who died, but the families who lost loved ones and children who lost parents can use the energy of your healing prayers.

Take time to appreciate what we have with praise and gratitude in your hearts to those who paid the supreme price to sustain this freedom. Freedom is NOT free. The cost has been and will always be dear. Until mankind can grow in spiritual understanding there will be war. The very least we can do is send love to those who have allowed us these privileges.

Let us honor this Memorial Day with gratitude in our hearts and love and prayer for those who sacrificed all for us. May Spirit bless them and their families not only at Memorial Day but throughout the year.



SCIENCE

Neuroimaging During The Trance State

BY WILLIAM PATRIDGE, C.M.
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Researching topics for articles about scientific research and Spirit communication is akin to finding “hen’s teeth,” but occasionally I do strike gold. This is one such occasion!

There is an internationally published, peer-reviewed, open-access, online publication entitled *PLOS One*. The parent organization, PLOS, publishes original research from all disciplines within science and medicine. PLOS is a non-profit organization of scientists and physicians committed to making current, ground-breaking research available to all. In reviewing an issue of PLOS one from November, 2012 I discovered a research paper concerning neuroimaging, or that which psychiatrists term “psychography,” which is the process of scanning images of the brain activity of mediums performing automatic writing while in a trance state.

Hoorah! I finally found something current (something in the 21st century) that I could sink my teeth into. However, the scientific jargon is so intense, I felt that perhaps a professional “scientific-ese” translator might be needed. But I endured the morass of deeply technical and medical terms, and I feel that I can present an understandable interpretation of this research.

These experiments were conducted in Brazil by researchers, J.F. Peres, A. Moriera-Almeida, L. Caixeta, F. Leao, and A. Newberg. These researchers chose 10 Brazilian mediums, five of whom had substantial experience in automatic writing and produced works on the average of two to eighteen per month. Five other, much less experienced mediums were also selected for this study. The article emphasized that all of the test subjects were pronounced healthy, both physically and mentally.

The main thrust of the research deals with trying to identify which parts of the brain are active or inactive during periods of

“dissociation.” Dissociation was first theorized by the SPR in the late 1800s. SPR was primarily a psychological research organization which originated many psychological theories held in the fields of modern psychiatry and psychology. Dissociation is defined as the lack of normal integration of thoughts, feelings, and experiences. Dissociation is found within people with higher levels of spirituality, religiousness, and individuals with schizophrenia. For us, the term *dissociation* represents the experience of trained mediums who “step out of the way” for Spirit entities to communicate and function in the physical realm. Science is still fascinated by the concept that this can be a learned skill.

This research group points to the *American Psychiatric Association*, which calls for specific research in viewing dissociation during spiritual or religious experiences as a healthy form of dissociation, rather than a pathological one. Reference is made to the classic 1889 case study of “Janet” by Carl Jung and the more in-depth study of Leonore Piper by William James as evidence of mediums who underwent a dissociation episode while in trance. There are two types of dissociation currently identified: detachment and compartmentalization. Mediumship is considered as a form of compartmentalization. Detachment is more identified with hallucinations and schizophrenia. As a model for testing, this committee referred to the work of Chico Xavier, a medium with only an elementary school education, but through automatic writing, has produced over 400 books which have sold millions of copies in South America.

Now for the unavoidable scientific terminology. This study utilized a single photon emission computer tomography method (SPECT) which measures regional cerebral blood flow (rCBF). This blood flow represents areas of brain activity. The focus was primarily on the prefrontal cortex and anterior cingulate gyrus. The prefrontal cortex is the front of the brain, located just below the forehead. It is identified with our ability to maintain attention. The anterior cingulate gyrus looks like a collar situated in the center rear of the brain and controls automatic functions such as blood pressure and heartbeat rates. The study first took images of brain activity while the mediums were composing normally written text. They then took images of the brain while automatic writing was

produced during a state of trance and then measured the difference, if any. Their original theory was that in either case, the same areas of the brain should be involved in composing the content and grammar of the text.

The study divided the mediums into a group of five “inexperienced” mediums who produced automatic writing for as much as 15 years. The “experienced” group was defined as having practiced mediumship for at least 20 years, psychography from 20 to 47 years, and had produced at least 10 texts of automatic writing per month. The subjects were all Caucasian, right-handed, in good mental health and not currently using psychiatric drugs. The testing procedure consisted of sitting in a quiet and dimly lit environment while dividing their time between trance and non-trance writing. When they wrote normally, they were tasked with writing on similar subjects as what came through during their psychography sessions. This was to create side-by-side comparisons of the thought processes. The order in which the tasks were performed was randomized and a period of resting time occurred between the normal writing sessions and the automatic sessions.

The subjects settled in their rooms and wrote for 10 minutes each. They were then injected with a radioactive tracer, wrote for another 15 minutes, then were each given a 40 minute SPECT scan. They then returned to their rooms and repeated the same procedures. The raw scans and data were sent to the *Montreal Neurological Institute* (MNI) to be normalized and interpreted into charts and graphs that reflected the participants’ recorded blood flow and areas of increased brain activity. These raw data were masked so that the MNI would not know whether the trance or non-trance writings were being reviewed.

All written texts were evaluated by a Brazilian language and literature professor. An Analytic Assessment method was used, which provides an in-depth rating of writing quality and skills. The evaluated samples involved approximately 350 words relating to the period in which the brain had the radioactive tracer coursing through it. This analysis was also masked “blinded” so the analyst did not know which group each medium belonged to. The evaluation criteria were based on punctuation, selection of lexical items and spelling; verb and noun concordance; pronoun collocation; development of subject matter; sentence structure; articulation between parts and consistency.

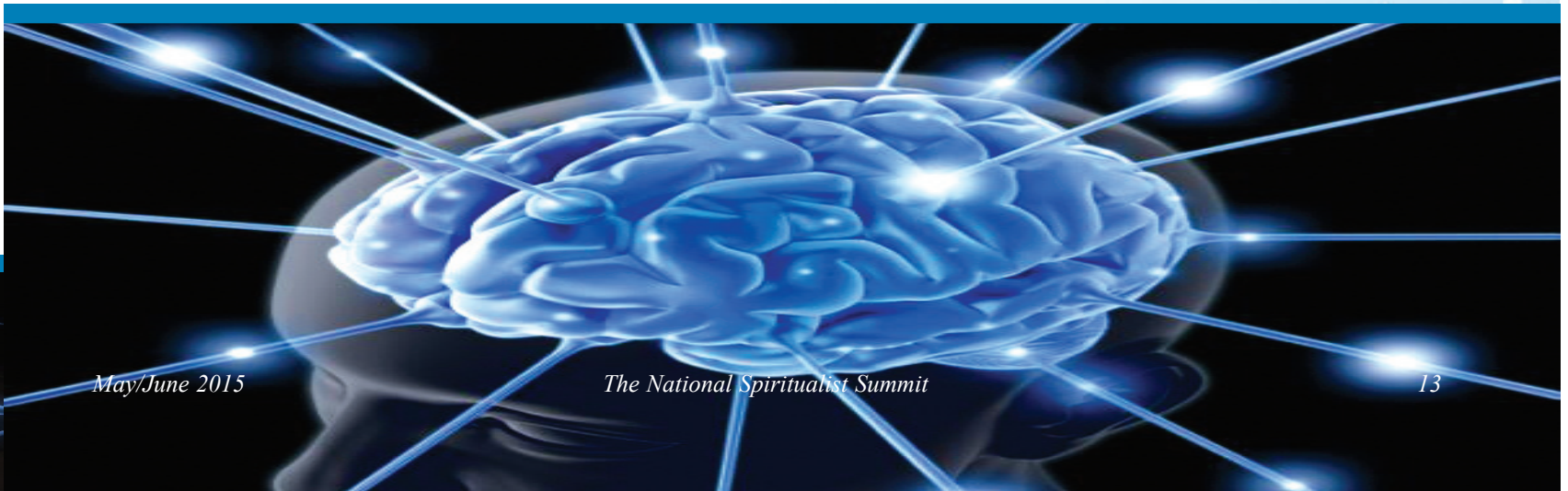
Each test subject underwent structured clinical interviews and these assessments excluded any psychiatric illnesses. All of the subjects reached their usual trance states during the psychography portions of the exam, and reported being in their normal state of consciousness during the regular writing sessions. Seven reported being able to write easier during their normal state, and three reported that they suffered from writer’s block and could not write well on command. During the psychography portions of the test, all mediums reported experiencing altered states of consciousness to varying degrees. The most experienced mediums reported deeper trances, out of body experiences, and clouded consciousness. The less experienced participants reported a less pronounced trance state and recalled having written phrases being dictated to them in their minds.

The results of the tests showed that there were no significant differences within the group as a whole. However, the more experienced mediums showed significantly higher activity in particular regions of the brain during the psychography sessions over the less experienced mediums. This included the left culmen, left hippocampus, left inferior occipital gyrus, right superior temporal gyrus, and right precentral gyrus. These parts of the brain are associated with reasoning, planning, language, movement, and problem solving.

The more experienced mediums showed significantly less rCBF (blood flow) in their brains than the less experienced mediums while in trance.

The writings produced during trance and non-trance states had never been written before by the mediums, and involved ethical principles, the importance of spirituality, and bringing together science and spirituality. The complexities of the trance or automatic writing session were higher than the non-trance writing content. The researchers found that the correlation analysis of changes of blood flow in the brain between the two types of writing sessions were consistent in all cases. Basically, there was much less blood flow occurring in the brain during automatic writing sessions. During the psychography sessions, there was much less activity in the prefrontal areas which controls attention. Previous worldwide studies of meditation have shown increased amounts of frontal lobe activity, but in trance, there is markedly less activity.

(continued page 15)





Writer: Rev. Sandra Allen, NST
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Not long ago while watching the morning news, I heard something that completely surprised me. There's a new web site that is getting over one thousand hits a day and you'll never guess what it is. The new site is called "Rent a Friend." Tell the truth, does that sound strange to you? What does that really mean? According to the site, if you want to go to a movie, out to dinner, shopping or whatever else you feel like doing and you have no one to go with... you can "rent a friend" to go with you. Of course you'll pay their expenses for the outing... they just provide the company.

Are there really that many people in the world that feel they need to rent a friend? It's true that a lot of people go through life with only a few friends. They have few people that they can call on in good times or bad. As sad as this may sound, it is likely their choice or perhaps brought about by their unwillingness to let someone into their life. And in today's world, there's another strong possibility. We keep our lives so busy that we are quickly becoming a non-communicating society. People seldom call one another anymore just to chat. Who has time? So we send emails, text and tweet.

I've heard people say that they have arguments with friends by email. How do you argue like that, or resolve a disagreement if you don't talk it out? Emails and instant messaging are great, but they take the intimacy and emotion out of a conversation.

Facebook supposedly exceeded the half-billion user mark, and is now the number 1 internet site. I know a lot of people enjoy Facebook, but do you know someone who is addicted to it? My husband's best friend came for a weeklong visit like he does every summer, only this year there wasn't a minute that went by that he wasn't on Facebook or texting someone. My husband asked him how many friends he had on Facebook and he proudly said, "1,463." Well, I love the conveniences of having computers today, but sites like Facebook can never replace the real life friendship of another person.

Author Carolyn Myss has defined 5 kinds of friends that we each will encounter in our lives. The first is a "noble friend." These friendships may be difficult, and exist to teach us invaluable life lessons. From these friendships we learn who we are and who we never want to be. Noble friends teach by example the importance of having boundaries, and most often act as a mirror reflecting back to us the areas of our own personality that need work. As difficult as these relationships may be, we should be grateful for our relationship with them because it causes us to begin to examine and possibly improve aspects of our own true nature.

The second kind of friend is the "fair weather friend." These friends are around us in the good times when all is well, but gone if a storm approaches. Next we have "fickle friends." They are flighty and inconsistent and we find we can rarely rely on them. At times they're friendly, and other times they act like they hardly know who we are.

The fourth is the "user friend." This person is our friend as long as they need something from us, but once they get it, we don't hear from them again until they need something else.

Finally, we have "true friends." These friends will stand by us through thick and thin. They bring out the best in us and support us any way that they can. Our true friends have a powerful impact on our lives and who we are when we're with them.

Now that we have defined the five different kinds of friends, we need to ask ourselves what kind of friends are we? Are we "user friends" who are only nice to certain people when we need something from them? Are we "fair weather friends" who are only there in the good times, or are we "true friends?"

Webster's Dictionary defines a friend as "a person that you know well and are fond of; a close acquaintance or an ally." If you were asked for your definition, what would it be? If you were asked to write down the qualities you wanted in a friend, what qualities would rank highest on your list? I know my list would include trustworthy, compassionate, open and honest. Someone who doesn't necessarily always agree with me and doesn't hesitate to respectfully show me that there are other ways to see things.

Every individual has a variety of definitions of friendship based on the kind of experiences they have had in their lives—beginning with the moment they started socializing as a child. Those deep, sustaining, timeless friendships we want can seem difficult if not impossible to find and maintain, therefore many of us stop trying, leaving ourselves pretty much feeling alone in the world.

Some people are perfectly happy having only a few loyal friends rather than many superficial ones. Whether you have one friend, or five, or twenty, your friends are a necessary part of your life. Take a moment and consider how you feel when you see or receive a call from a friend. Recognize how important their friendship is to you by the way it warms your heart, and how your connection with them can bring a smile to your face.

Our friends can cheer us up when we're down, motivate us when we're ready to give up, and provide a soft landing when life seems to fall apart. How many times have your friends made you laugh when you felt like crying, or made you feel loved when you felt alone?

These kinds of friendships form a link between our souls that can never be broken. It connects us so strongly that even death does not sever the cord. It exists forever in the realm of wonder and connects the physical with the spiritual, providing a passageway of peace and love from one heart to another, and brings light into our world.

As Spiritualists, we know that friendships teach us lifetime lessons. Our job is to accept the lessons and apply the wisdom we gained from them to all areas of our lives. No matter how busy you are, don't just email, text or tweet—take the time to call your friends—hear their voices, and feel your heart smile.



NO SHIRT, NO SHOES, NO SERVICE.

Writer: Jennifer Neumann
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As modern-day Spiritualists, we need to present ourselves in a manner that is approachable and non-intimidating to our congregation and the general public; many perhaps attending our services for the first time. By loosening our grip on the ultra-conservative fashions of yesteryear, we allow for a more modern presentation of Spiritualism: we are a current, up-to-date and growing movement, not one stuck in tradition and outdated ideas, beliefs, and dress codes.

However, it seems that in this loosening up, many of us have lost sight of what is "suitable or proper" especially in light of the fact that we are living in an ultra-casual society today. Even the fanciest of restaurants no longer require men to wear jackets. Jeans, a polo shirt and sandals; or sun dresses, no hose and flip-flops have become the norm! Most of us no longer even dress up for a wedding or a funeral. Casual Fridays have become casual Mondays-through-Thursdays too.

So, what does Spiritualism consider "suitable and proper dress" when presenting our religion during a public service? This is the perfect time of year, as people pack away their winter garb and pull out spring and summer wardrobes, to revisit your church's platform decorum; particularly your dress code, and remind yourself what your policies are. In a Spiritualist church, there is no such thing as "casual Sunday." You should dress as you would for a job interview, or better.

Ladies: while most churches have done away with the dress requirement, if a skirt or dress is your choice of the day, please consider length and cut. When you sit, does your hem cover your knee, or are we looking at half, or more, of your exposed thigh? Appropriate hosiery is the call of the day—bare legs are casual—hose or tights should be worn with appropriate dress shoes or dress boots.

For those ladies choosing pants as attire, an attractive pant suit or dress pants with a dressy blouse or sweater are appropriate. Spandex or too-tight fitting cotton pull-on's are NOT. Most feel Culottes and skorts are not appropriate, but you should check with your church to see if these are allowed.

Gentlemen: you have it a little easier: dress pants and dress shirt, dress shoes or boots please, a suit and tie even better! Dockers, Dickies and Khakis are NOT dress pants (take note pants-wearing ladies, this applies to you too). When choosing shirts remember, dress shirts have buttons, whether long or short sleeved. Shirts with crew collars are not dress shirts! Many Churches may not require ties or suit jackets, so it is perfectly appropriate to wear a dress shirt and if chilly, a sweater, but again, check with your church to see if these are allowed before you wear them to serve on Sunday!

For men and women alike, please, no tattered or frayed attire, shirts with slogans, casual flip-flops, sneakers or sandals!

So pull out that Spring & Summer wardrobe and remember: When you serve the platform you are the face of Spiritualism; you are its representative, and you become an example of its teachings. Your appearance, actions and attitude convey what Spiritualism is all about the moment you step up to serve. Dress appropriately, and remember, **"No Shirt, No Shoes, No Service!"**

(Science column continued)



The findings show that the trance or automatic writing sessions produced writings of higher complexity and sophistication than the non-trance writings. The assumption would be that the more complex writings should have required more brain function and blood flow, however, the opposite was proven true. During trance or automatic writing, the brain required less activity and blood flow.

The researchers had conceptual problems trying to understand the basic nature of trance, but came to the conclusion that trance is a temporary alteration of consciousness, identity, and/or behavior evidenced by at least two of the following: marked alteration of consciousness; narrowed awareness of immediate surroundings; movements experienced as being beyond one's control. They came to understand that there is no one single expression of mediumship and/or trance.

All subjects attributed their trance writing to "Spirit." Comparing non-trance writing examples, the less expert mediums showed more activation in the parts of the brain being tested than the more experienced mediums. The less experienced ones simply had to work "harder" on a physiological level to achieve the same results. The findings of this research were NOT consistent with fraud or "role-playing" situations. Though the researchers would not step out onto that plank and say that there was indeed Spirit communication, they would agree that there was no fraud being committed.

All test subjects reported a "relaxed state of mind" during the testing, but the researchers concluded that this alone cannot cause the results that were obtained. The findings did coincide with other studies of this same type of effect being produced in spiritual or religious groups.

The researchers concluded that this study provided more in-depth information on dissociation and related spiritual experiences. But again, they deliberately stopped short of professional suicide by stating the automatic writing is a demonstrable fact. They ventured far enough out in their opinion by stating that trance is a recognized mental or spiritual phenomenon. Again, it is up to us to push the edges of their reality in order to truly see ours.



Soul Sickness

In Disneyland?

Writer: Michael Tymm, Kailua, HI
Academy of Spirituality & Paranormal Studies, Editor of *The Searchlight*

Was all of this real at one time, or was it all just a Hollywood fantasy? That was the question I pondered while sitting on a bench waiting for my wife and granddaughter in Disneyland's Main Street USA theme park not long ago. Were the late 1800s and early 1900s really as happy as Disney has made them out to be?

Disney aside, when I think of that era, I get fleeting images of happy times. I picture scenes from Hollywood movies showing couples walking arm in arm in an Easter parade on Main Street, enjoying themselves at a family picnic at the lake or at the state fair. I visualize church socials, families together at dinner, Victorian houses with manicured lawns, trolley cars with smiling conductors, specialty shops, soda fountains, and happy faces everywhere. Was it all an illusion created by Hollywood?

Actually, some of it was still around when I was growing up during the late 1930s. People sat on front porches and waved as kids skated on the sidewalk and played ball in the middle of the street. We knew each other's names. We had family picnics several times a year. People went to church on Sunday mornings and most stores were closed. As the ice cream man pushed his cart down the street, kids enjoyed Eskimo Pies, then returned to their game of hide & seek, with no fear of perverts lurking in their hiding places.

Television changed all that. Adults moved from the porch into the house, and the kids followed. Streets grew quiet. Gradually, we grew distant from our neighbors. Everyone seemed to be in a rush to get home and turn on the television. TV commercials created a "need" for material things and Sunday was very soon a good day for shopping.

Based on my own childhood observations and experiences, I am inclined to think that "Main St. USA" is not a complete fantasy. Maybe such a world as Disney tried to simulate did exist at one time. But as I read some of the writings of philosophers of that period, I have to wonder. For example, William James, a pioneering psychologist, is said to have suffered from what he called "soul sickness," and even contemplated suicide while he was attending medical school at Harvard in the 1870s.

This soul sickness seems to have affected

many people, apparently coming in the wake of Darwinism. As Cambridge scholar and pioneering psychical researcher Frederic W. H. Myers began his search for evidence of the soul, he wrote, "We were all in the first flush of triumphant Darwinism, when terrene evolution had explained so much that men hardly cared to look beyond." As Myers saw it, the old-world sustenance was too unsubstantial for modern cravings, the result being that advances in science and technology were leading to unprecedented prosperity, but, at the same time, this prosperity brought about a decline in the dignity of life. It was suddenly life without meaning. In effect, the advances in science and technology outpaced man's ability to mentally and morally adjust to them, thereby creating an emotional void. The "death of God," as decreed by Friedrich Nietzsche in 1882, the same year that Myers helped co-found the Society for Psychical Research, resulted in despair and hopelessness for many, especially the educated classes of the civilized world. There were many who repressed the idea of Nietzsche's "nothingness" by escaping into mundane earthly activities in order to relieve their minds of this soul sickness.

Well before Darwinism impacted the world, mainstream religion was in decline and science and rationalism were taking hold. Thomas Paine's book, *The Age of Reason*, influenced many people to repudiate their religious beliefs, including God and the idea of an afterlife. For those who were unsure as to what to believe, Darwinism was the knock-out blow, since it was perceived as totally refuting the biblical account of creation as set forth in the Book of Genesis, which said that God created the world in seven days. The logical conclusion seems to have been, "falso in omnibus"—false in one, then false in all. After all, if the Bible had been inspired by God, as religious leaders claimed, how could an all-knowing God be so wrong? Their conclusion was God must not exist, and if there is no God, then there must be no afterlife.

"Critical rationalism has apparently eliminated along with so many other mythic conceptions the idea of life after death," observed pioneering psychiatrist Carl Jung.

In his study of the late nineteenth century, historian Donald J. Mrozek confirms Myers's assessment. "The liveliness and energy of late nineteenth-century American culture all but necessitated that its 'search for order' would be accompanied by a search for meaning." He went onto say that "although the yearning for spiritual

fulfillment remained, supernatural forces faced impeachment in a century of rapidly accumulating scientific discoveries, many of which ran counter to the traditional sources of spiritual guidance.”

Mrozek continued, “As Materialism, Scientism, Darwinism, and Nihilism had become the new philosophies, the late nineteenth century also ached for the comfort and assurance of the religious sensibility, even as specific creeds fell and denominations dissembled.” The need for renewal—on an emotional and spiritual level perhaps even more than a physical one—may have been even stronger beneath the surface than its public expressions, in the face of challenges from science and skepticism, suggested.”

Philosopher Eugene Rose observed that much of the literature of the nineteenth century had non-serviam as a constant theme. The objective was to overthrow God and crush His institutions, permitting “triumphant Man to ascend His throne to rule in his own right.” This mindset, Rose concluded, was a result of “righteous” indignation against the injustices and tyranny of God and His earthly representatives and was based much more on passion than on the truth.

If the spirits who communicated in the years immediately following the advent of Spiritualism in 1848 are to be believed, there was a plan behind it all—a plan that resulted from a growing loss of faith and spiritual values in an increasingly materialistic world. “It is to draw mankind together in harmony, and to convince skeptics of the immortality of the soul,” was the reply given to Territory of Wisconsin Governor Nathaniel P. Tallmadge when he asked a communicating spirit claiming to be John C. Calhoun, former vice-president of the United States, about the purpose of the strange phenomena.

Some progress was made in restoring belief in a hereafter by 1914. While reviewing a book about life after death for a 1914 issue of the *Journal of the American Society for Psychical Research*, Professor James Hyslop wrote: “The primary importance of the book is the simple fact that the subject can be discussed, when twenty-five years ago a book either affirming or denying immortality would not have received publication, most probably. Skepticism and agnosticism have been so confident of their positions ever since Immanuel Kant and Herbert Spencer, that no man has dared venture to show himself on the affirmative side for fear of being accused of being religious or of being a fool.”

But Spiritualism was not strong enough to resist the negative forces of materialism and rationalism, and for the most part began to weaken. An economic depression and another world war stemmed the tide of materialism for a decade or so, but by the 1960s materialism and its close companions, hedonism and epicureanism, had clearly declared victory.

“An unfortunate awareness has overtaken our species,” opined humanistic philosopher Alan Harrington in his 1969 book, *The Immortalist*. “Masses of men and women everywhere no longer believe that they have even the slightest chance of living beyond the grave. The unbeliever pronounces a death sentence on himself. For millions this can be not merely disconcerting but a disastrous perception.”

As Harrington saw it, as people are deprived of a vision of rebirth, they “suffer recurring spells of detachment, with either violence or apathy to follow.” Harrington saw mass atheism as responsible for most of society’s ills.

The “detachment” observed by Harrington 45 years ago seems to be much the same thing as the “soul sickness” of William James of 145 years ago. It is likely the same thing as what was once called “shell shock” in the military and now called “Post Traumatic Stress Disorder” (PTSD). Some call it “death anxiety.” Whatever name be given to it, it is the result of a failure to find any meaning in life, a failure to see a greater reality. “At the heart of this distress, the illness may be identified, simply and without sham, as the fear of aging and death,” Harrington offered.

“The state of anxiety, the feeling of powerlessness and insignificance, and especially the doubt concerning one’s future after death, represent a state of mind which is practically unbearable for anybody,” wrote Erich Fromm, another humanistic philosopher.

The big difference is that in those earlier years, people did not have all the escape methods they have today. Those of William James’s time didn’t have radio, television, phones, movies, or the Internet. There were relatively few books and limited travel. There was less distraction to prevent people from pondering the meaning of life. A person could spend many hours contemplating extinction, obliteration, and nothingness, and conclude that their deceased loved ones are gone forever. Nietzsche is said to have gone mad during his final years on earth.

The non-believer today can flip a switch or push a button to tune into some fake alternate reality so that he or she doesn’t have to contemplate death and what may or may not follow. To some extent, this type of escapism works for many, but it manifests itself in other ways, essentially in developing a soulless society—a society governed by the so-called “Seven Deadly Sins.” Consider how Anger is manifested in everything from world terrorism to simple road rage. Lust is openly celebrated on television and in the movies, and various forms of sex are reportedly now common amongst middle-school-aged children. Greed and Envy drive our advertising industries and the economy. Pride, more appropriately translated to arrogance, is rampant among our revered athletes as well as our politicians and other leaders. Following the belief that pleasure is the highest good, Gluttony and Sloth can be observed all around us, especially amid a growing entitlement mentality.

Walt Disney apparently didn’t see the soul sickness of the past, and our leaders and mental health experts don’t recognize it today. They’ll never recognize it as long as they refuse to accept the existence of a soul, and they will never do that as long as mainstream science rejects it. Who or what will save us?



by The Revs. Tom & Lisa Butler, NST

Worldview Explorations (WE)

Worldview Explorations is an educational program developed by the Institute of Noetic Science. It is a research-based experiential program for middle school, high school and college students. The curriculum was published after six years of development, pilot testing and refinement.



The twenty-two lessons include self-reflective practices and project-based group activities that can be integrated into existing classroom subject areas. According to IONS, their “research suggests the most powerful step people can take toward achieving their highest potential is the willingness and ability to understand new perspectives. By making youth aware of the lenses through which they experience the world we prepare them to become compassionate and self-aware leaders of a global society.”

One-tenth grade student wrote, “I learned to think about things in a whole new way. It made it seem as if we are all the same but we all have different ideas. And if we come together, we can combine our beliefs in ways that allow us to learn and find ways to be peaceful.”

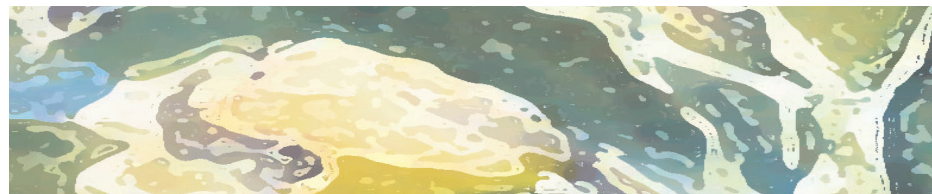
See: noetic.org/education/worldview/overview/

Crowd Wisdom

British paranormalist Ron Pearson is conducting an experiment to see if “... the wisdom of crowds [can] predict when the Yellowstone super volcano will erupt.” He notes that individuals tend to be poor predictors, but that the average of many people’s predictions tended to be astoundingly accurate. For instance, in one study 160 people were asked to guess how many jellybeans were in a jar. The answers ranged from a few hundred to 60,000; however, the average of the guesses was 4,200 which were within 0.1 percent.

Pearson is currently conducting a study to test the predictive ability of crowds by asking people to submit a guess as to when Yellowstone will erupt. Visit Yellowstone.cfpf.org.uk to submit your guess.

From: Pearson, Ron, “Crowds and Catastrophes,” Paranormal Review, Winter 2015, spr.ac.uk



Does Time Exist?

David Sunfellow NDE researcher says while time unfolds in a linear way in this world, one of the core truths presented by near-death experiences is that time does not actually exist as we experience it here. From the perspective of NDEs, time not only doesn't exist as we experience it, but everything—past, present, and future, along with every possible reality—Is actually happening right now. One of the mind-tweaking ideas that emerge from this perspective is that we are not only in constant communication with our past and future lives (both our lives and the lives of others), but that we can change past experiences and affect future ones now, resulting in better, happier, more connected lives right now.



*From: NHNE Near-Death Experience Network.
nhnnearddeath.ning.com*

PreBirth Experiences

Sarah Hinze has spent more than two decades researching PreBirth Experiences. This research indicates that there is a continuity of self, that the “same you” progresses through each of the three life stages. The one we know best is the one we are currently experiencing: Earth Life.

Near Death Experiences (NDEs) have given us a glimpse of the life that comes after this one, our Life After Life. PreBirth Experiences or PBEs are giving us a glimpse of the life we lived before this one, the life our unborn children are living now—the Life Before (mortal or Earth) Life. In a typical PBE, a parent, sibling, aunt, uncle or grandparent, etc., receives communication from a child before the child is born, or in many cases, before they are even conceived. These unborn children at times can warn, protect and enlighten us through the veil. The Prebirth Experience is compelling evidence of the eternal nature of our souls. See: sarahhinze.com

Can Tweets Predict Heart Health?

A new study out of the University of Pennsylvania says they can. Your tweets reflect your current state of mind, and certain emotions, like anger, stress, exhaustion and frustration and can increase your likelihood of cardiovascular disease. How do you measure a population’s mental state? Researchers are doing it by looking at Twitter. Billions of people use Twitter to vent, exclaim, complain, rejoice and share. So there are a lot of data showing what people are feeling.

Researchers looked at tweets by geographic area, focusing on both positive and negative key words like “hate” and “wonderful” and mapped them. They then compared their findings with heart disease rates in the same areas. They claim Twitter was better able to predict

mortality from cardiovascular disease than a traditional model which looks at demographic, socioeconomic and health risk factors combined. This is certainly a reminder that we should watch what we are saying.

*From: "Can Your Twitter Predict Your Heart Health?"
Yes Five, 1-23-2015, yesfive.net*

A Wolf in Sheep's Clothing

Anomalistic psychology is more and more in the paranormal news these days. For instance, a recent SPR Journal includes a research report concerning how people decide something is paranormal. The test subjects were first given a questionnaire to determine their beliefs: prone to believe in things paranormal or inclined not to. They were then shown a series of pictures and asked to decide if each was about something paranormal or not. As you might expect, people who believe in things paranormal more often identified a picture as paranormal.

The problem with this kind of research is that it ignores the influence of actual paranormal experiences on a person's thinking. A picture of an apparition should be considered paranormal if you have reason to think survived personality exists. If you believe in the paranormal, then you are likely more open to a picture of a UFO being about something paranormal.

Anomalistic psychology is all about seeming to study paranormal subjects in an affirmative way—are they real, how do they happen, what do they mean—while actually seeking to show how the believer is delusional. In effect it is a very clever form of debunking.

From: Irwin, Harvey, Paranormal Attribution for Anomalous Pictures," Journal of the Society for Psychical Research, January 2015, spr.ac.uk/main/

Parapsychology or Psiology

Rhine designated parapsychology as a subject for academic study. "Para" means alongside, but you cannot study an alongside of anything unless you can name and define what that alongside happens to be. "Ology" is a suffix meaning a branch of learning, so without ambiguity the branch of learning concerned should be identified.

Prefixing "para" to "psychology" does not define a branch of learning. "Para" is meant to somehow stand for telepathy, clairvoyance, psychokinesis and so on. But these are mental processes and as mental processes comprise the subject of psychology and must be integral to it not "para" it.

Rhine coined the term extrasensory perception (ESP) for non-sensory acquired information and psychokinesis (PK) has remained the term for the effect of mental intent upon matter. ESP and PK are assumed to be the activities associated with a mental faculty called psi. As parapsychologists are in agreement that psi is what they are actually studying, "psi-" is the correct prefix to attach to the "-ology" suffix. Psiology then, is the correct name for an academic discipline that studies psi.

*From: Charman, Robert A., "Prefix to Suffix - Parapsychology should be replaced by Psiology,"
The Paranormal Review Issue 68, spr.ac.uk*

Resource for Widows and Widowers

Soaring Spirits (soaringspirits.org) creates and maintains innovative peer-based grief support programs for widowed men and women. Based on the powerful connections created by shared experience, they endeavor to ensure that no one need grieve alone. The group offers understanding, friendship, inspiration and encouragement.

Widowed people created Soaring Spirits because they discovered that connecting with other widowed people made the challenges of surviving a spouse or partner a little easier to manage. Soaring Spirits communities, online and in person are diverse, inclusive, secular, and positive. They share resources, ideas, energy and hope. They offer programs that connect widowed people around the world providing both online and in-person opportunities for finding peer support. You can access our programs from the comfort of your own home, or you can meet up with other widowed people in person ... whatever works best for you.

Benefits of Altruism

We have often heard that it is better to give than to receive and now we know that this is backed up by research. Studies show that altruism is good for your emotional well-being and can measurably enhance your peace of mind. Studies also show that what goes around generally does come around. More specifically, when people make altruistic personal sacrifices, they end up reaping what they sow in the form of favors from others.

Helping others in need, especially those who are less fortunate than you, can provide you with a sense of perspective on how fortunate you are to have what you do in life—be it health, money, or a safe place to sleep, and help you focus less on the things you feel you lack.

Helping others with their problems can also help you gain a more positive perspective on the things in life that cause you stress. When you do something nice for someone else, often the positive effects go beyond just you and that other person, influencing your whole community. When you feel stressed and overwhelmed, you may feel like you're least able to give. However, acts of altruism can be a great form of stress relief. Studies have shown that the act of giving can activate the area of the brain associated with positive feelings, lifting your spirits, and making you feel better the more you give. And given that altruism can lead to lasting emotional well-being, a more positive perspective, a positive effect on others and better social standing, altruism certainly does the job as a healthy means for relieving stress and increasing life satisfaction.

*From: Scott, Elizabeth M., Benefits of Altruism,
stress.about.com/od/lowstresslifestyle/a/altruism.htm*

Tom and Lisa Butler are interested in your personal experiences with after-death communication. Please send your experiences to Tom-Lisa@atransc.org.





Spiritualism

Writer: Wayne Harvey
Summerlands Lakeview Spiritualist Church, WI

There is nothing better than to have the house all cleaned, vacuuming done, everything dusted and the dishes are done. The cats are purring, and you can finally sit down with a cup of coffee, turn on the radio to relax, clear your mind, and prepare to work with Spirit as the soft music helps you renew and tune into the vibrations around you.

As a good Spiritualist, I understand that for everything there is a reason—everything has a positive, and we just need to attune to it and embrace it. While I sat there contemplating the meaning of this, I kept hearing over and over... “We are a Philosophy, Science and a Religion.” There was the key: Spiritualism is a philosophy of positive thinking—as one thinks within, so it is done unto them. We put our trust in the love and power of God—or we let go and let God, knowing that Infinite Intelligence is all love, brings the highest and best to our lives every moment. This belief helps us accept life as it comes or as it goes by.

As we release our load we become lighter or enlightened. I saw a bumper sticker once while driving that caught my eye: “Let go or be dragged.” This of course may be applied to items of the physical world, but it also relates to ideas, past beliefs, old behaviors, opinions, prejudices, attitudes, self-concepts, moods, grudges, selfish agendas and relationships. We grow as we are open to truth.

We atune—body, soul and spirit. The soul in the intermediate principle between the physical body and the spirit, which helps to slow down the fast vibrations of the Spirit, or the God spark, so the physical awareness can communicate with the higher awareness of Spirit.

We believe there is a greater power

of mind and each person is encouraged to examine their beliefs, explore other beliefs and then take their conclusions into their prayer and meditation times. We as Spiritualists are taught to question the realities that are presented to us and test the concept within to determine the truth.

Infinite Intelligence is in everything and communicates with us in many ways, expanding and inspiring. We are spirit now, a soul with a physical body residing on the Earth plane to attain knowledge and understanding. Spiritualism affirms that the life we live today will affect the life we experience tomorrow, both in the physical world and in the spiritual world.

Spiritualism has basic beliefs, but our box has open ends for new truths to arrive and incorrect ideas to exit. Much of our philosophy came from our Spirit teachers and the information was received from mediums in the trance and inspirational states. The trance information from Andrew Jackson Davis, from the Fox Sisters, and from great mediums of the past and present are similar to a giant cross-communication system. Spiritualism tests the information received, and strives to understand how the new awareness may be depended upon as truth.

We believe Universal Principle or Natural Law always guides us to right action. An individual who has never received a spiritual message may say that the Spirit World is a figment of our hopes or imagination. Yet, someone who has had a near-death experience, or has received a Spirit greeting that is so evidential that it takes away all doubt, will reply that for them life beyond the physical has been proven. A Spiritualist believes as strongly in the afterlife as they do in the fact that on this Earth plane the sun comes up in the morning and sets in the evening.

What a sad commentary it would be if you thought that some day, when your physical existence is over, there is nothing to look forward to. That there is not the wonderfulness of the Spirit World and truths that so many of those before us have come back through their greetings to tell us about. Think about it. That’s what Spiritualism is all about. The truth that there is an afterlife and a Spirit World. The truth that they do come back and communicate with us. The truth that we do have guides that bring us the love and light that helps us find the inner peace we search for. The truth that helps us to make this a better world, and ourselves better individuals.

Do You Really *NEED* *The Approval of others?*



Millions of people in this world seek the approval of others because they have convinced themselves that it is the key to their happiness. As Spiritualists, we are taught that we are responsible for creating the happiness or unhappiness we experience in our own lives. But even with this knowledge, many of us still have a strong need for the acceptance and approval of others. Destructive thoughts such as: "I can't stand it when people disrespect me," may run through our minds. Or we may think to ourselves, "I have to be appreciated by _____, because if I am not, it means that I have less worth."

What is important to remember from our Spiritualist teachings is that, when a person develops a strong dependence on approval from

others, in essence they are giving up their freedom to be themselves.

Let's use critical thinking to analyze the following negative thoughts: "I can't stand it when people disrespect me," likely really means, "I am unhappy when people disrespect me." Well, exactly who is it that has convinced you that you can't stand to

be disrespected? And who is it that has you feeling that you can't live without someone else's approval—can't stand being rejected—hate to be ignored—and absolutely must be paid attention to? *You* do!

We set our own rules for life, don't we? So, why would we want to make rules that work against us instead of for us? After all, it's nearly impossible to be appreciated by everyone in our lives, isn't it? It's impossible to go through life without being disrespected by someone. Therefore, if we believe in our hearts that we must be appreciated by others to be happy, we may be condemning ourselves to a life filled with unhappiness. Does that make good sense? Is that rational? No. The lesson, then, is don't demand approval. Don't expect it. Simply prefer it.

What, if anything, will happen to us if someone disrespects us? Will we melt? Will we explode into a thousand pieces? No, we will simply fume inside and get angry, and why is that? Because we made it our rule. So, change the rule. Change it to: I not only *can* but *will* tolerate disrespect and criticism from others because my happiness is more important than their weaknesses. Realize that the reason others may not offer you the acceptance you desire is because they feel insecure or threatened by you. They may lack confidence or are jealous or envious of you, so why bother getting upset over what is ultimately their weakness and not yours?

Let's look at this example of a negative thought: "I must get the recognition I deserve from others." Remember that you do always get the recognition you deserve. You get it from yourself. Why would you need someone else to tell you what you already know? Do you really need the confirmation? Don't you know when you've done something worthwhile, and isn't that enough recognition?

Admittedly, it's always pleasant to be recognized by others, but it isn't necessary. So, don't make your happiness contingent on the whims of others. As long as we do worthwhile things, we will become worthwhile individuals, thereby receiving all the self-approval we could ever hope for.



Writers: Anne Thomas & Jackson Pitts
Spiritualist Church of Awareness, FL

Sylvan Muldoon

Out Of Body Pioneer

Writer: Rev. Richard Terpe
Spiritualist Church of Peace & Light, CT

When I was a younger man, I was introduced to the phenomena of Astral Projection. I cannot remember exactly when this happened, but I do remember an older man that became a mentor that lead me to have my first of many conscious out of body experiences. These are real and occasionally quantifiable experiences. I became passionate about the art and practice of what was then called "Astral Projection," generally named for the star-like quality of the "astral body."

I was introduced to the book "The Projection of the Astral Body," by Hereward Carrington and Sylvan Muldoon. Muldoon was born in Darlington, Wisconsin in 1903, and passed to Spirit in 1969. Hereward Carrington was a psychical researcher with the *British Society for Psychical Research* (SPR) and the *American Society for Psychical Research* (ASPR). In 1927, Sylvan Muldoon contacted Carrington after reading a book by him purporting to be all that was known about astral projection.

Muldoon recounted an incident that happened to him when he was twelve years old. His mother, a Spiritualist, took him to a Spiritualist Camp in Clinton, Iowa. There he had his first of many astral projections. His 1927 contact with Carrington lead to collaboration on the book, *The Projection of the Astral Body* printed in 1929. This book remains one of the most definitive texts written on this subject. It is available at the NSAC

Bookstore and the catalogue calls it out as a classic. He went on to write *The Case for Astral Projection* in 1936 and again collaborated with Carrington on, *The Phenomena of Astral Projection* in 1951.

The first book is the most important work as it not only gives examples of Muldoon's experiences, but also gives a method for achieving the experience and pointers on what helps and hinders having these experiences. One does not have to be a psychic, medium or mystic to induce these experiences. Muldoon was none of these. I have never seen any evidence that he was a Spiritualist although he must have been aware of Spiritualism through his mother and perhaps it had an influence on him.

He did a great deal of research to try to explain what happened to him at that Spiritualist camp at age twelve, and wrote down his findings to help others explore another part of themselves. In his book, he explains how frightened he was by the experience. Anyone who has had a conscious or spontaneous episode of this near-death experience will understand the life changing effects that it can have.

As Spiritualists, we seek experience as proof of the continuity of life. A good start would be the book, *The Projection of the Astral Body*. Reading this book may start you on a journey of learning and experience both in this world, and in others. Utilizing the method outlined within this book, one can begin to explore on their own and prove to themselves the

existence of this phenomena.

There are many books on the market today addressing this subject. I would recommend the following authors: William Buhlman, *Adventures Beyond the Body*, Robert Peterson, *Out of Body Experiences*, and Albert Taylor, Ph.D. *Soul Traveler*. These authors follow the pattern initiated by Muldoon in describing their experiences and giving the reader various pointers on the methods they have developed to induce and maintain these experiences.

For a good compendium of methods, I would recommend *Leaving the Body*, by D. Scott Rogo. William Buhlman and Robert Peterson have written more books on the subject.

Because the learning never stops, these authors are continually discovering more facts about the phenomena and writing about their continuing discoveries for the benefit of all. You may discover other authors and methods that you prefer, or you may develop your own method. Every journey starts with the first step. Sylvan Muldoon's Book, *The Projection of the Astral Body* is a very good first step for those interested in this subject. Those of us who are interested in this subject owe a debt of gratitude to Mr. Muldoon for opening a door and setting an example for other re-searchers to follow.





Compassion

Writer: Cheryl Barber
Church: Spiritualist Church of Awareness, FL

“True compassion” can be defined as a person doing something for another without being attached to the outcome of the situation. In other words, if you help someone, you don’t do it because you hope to control the results for the other person or yourself. But the fact is, most people do things for others because they believe certain changes will occur—a perspective we’ve grown very accustomed to. The process of detaching ourselves from results is actually very difficult. For people who are results driven, this can be an even harder task to accomplish.

Compassion is about connecting—not making something or someone change to suit our desires or our liking. Here is an example: I pray for a friend because I want and hope for her to do well financially. But what happens if she doesn’t do well? What if she doesn’t find success? What then?

True compassion is creating the atmosphere for the highest best to happen for another person, which may not be exactly what we might want or envision for them. Perhaps she was afraid to succeed, perhaps the timing isn’t right. Either way, it is simply not up to me to decide the outcome.

I realized that my own desires for a certain outcome gave me a sort of permission to judge another person and their particular situation. The idea that I was that I wanted to somehow effect change on this person or unfair situation that was happening in their life, but then I

remembered that judgement attracts more judgement, and that’s certainly not something I want more of in my life.

Another small example is easily seen when considering a situation where others are asking for our advice or input on something. Do we offer our opinions because we hope to sway the outcome in a particular way, or do we do it simply to give freely of ourselves as integral parts of the universe? We’ve become such a competitive society that I wonder if it isn’t too late to change what’s been programmed into many of us for too long now. Many people simply want what benefits them, even if it’s not in an obvious, selfish way. Are people making the effort to be understanding and compassionate for others when they live this way?

Compassion is an emotion that is connected to pure human spirit and will. Think of compassion as an opportunity—an opportunity to show unconditional love, and the best of ourselves with others. No expectations. No gimmicks. No set results. It’s a gift. We initiate it with our actions, and we can find joy in creating it and releasing it. If everyone shared this kind of understanding, just imagine how wonderful a place this world would be. If we could all give of ourselves without expectations for the outcome concerning money, praise, recognition, success, friends, joy, satisfaction and gain—the world would be a very different place.

Challenge yourself to a day of disconnecting from the end results of your acts of kindness, your advice to another, your broken rules, your prayers, meditations, lectures, and conversations with others. Give it an honest try. It isn’t easy, but the practice will definitely offer you some time for self discovery.



God from a Scientific Perspective III

Writer: Neil Griffen
First Spiritualist Church of Linden, OH



The issue of the lack of free will that was introduced in earlier issues will be continued in more detail here. The lack of free will is a consequence of the Law of the Conversation of Information. This suggests that since the brain is subject to physical law, the operation of the brain must follow a unique path. Thoughts flow according to the pattern of the law with no deviation. Though controls the body so the actions of the body are also unique from moment to moment.

The consequences seem stark. Why is there punishment for misdeeds? Why is there a heaven and hell if there is no choice in our actions? What is the purpose of life if it unfolds like the mechanism of a complex pocket watch? The movement of the gears seems complex but each gear sets the motion of the others with no variation. It is pretty to watch, even beautiful, but absolutely fixed in motion.

This leads to the first argument against free will. It cannot be; life makes no sense if there is no free will; therefore there must be free will. But if so, how free is it? There must be some limit. Additions to tobacco, alcohol and drugs are not behaviors that are easy to change. This is due to structures in the brain, collections of neurons that repeat patterns over and over again. To break the addictions, the brain must be changed.

What about racism, gender inequality, sexual orientation? In some these are deeply ingrained and a significant effort is required to change the expression. Consider an instinct such as fear of snakes. This fear arose in our evolutionary past to protect us. Indeed many of our actions occur subconsciously and are involuntary.

There is very little conscious awareness of the brain controlling our bodily functions. We have little awareness of blood flow, cell growth and alimentary canal processes. In fact if we are just relaxing, almost all body functions are on autopilot. How much is free will, not just the natural flow of the workings of the body.

Perhaps meditators can control some functions like reduce the heart rate or raise the body temperature. Some have amazing control of the skeletal muscles. Still that is a far cry from telling the liver to secrete bile or the pancreas to secrete insulin.

Certainly something as simple as what to have for breakfast is a free choice? Yet neuroscientists are finding that many of these decisions are made in the subconscious. The decisions are based on past experiences and the structure of the brain. Is there any predisposition for bacon and eggs, fruit and oatmeal or perhaps yogurt? One rarely randomly chooses but settles on a favorite. Perhaps you had eggs yesterday; today oatmeal would be a nice variation. Where is the choice made? If decisions are made in the subconscious, consciousness plays a very small

role in what we do. The choice appears to be a conscious act but is not really a free choice.

All of us think we have free will but the free will we actually have is very limited. Most of what we do is a result of our history and structure and makeup of our brains and body.

Consider for a moment that there is no free will in the operation of physical law. The spirit that we are and which over shadows the physical is not subject to physical law. Our spirit determines the path we take. The experiences gained during the journey are how the spirit learns and grows. Physical free will is not crucial to the growth of the spirit. Since spirit must understand the consequences of action taken, free will in the physical would detract from the lessons. There should be only one lesson learned, not a number of consequences that are different. How can the lessons be learned if there is a variety of consequences?

The spirit is free to choose the direction. This gives a whole new viewpoint of how life operates. Indeed spirit is supreme. If karma is believed, the spirit contains all our history and determines further lessons needed to clear the past and more to the next higher level. Pain, suffering, pleasure and happiness play the role in encouraging or discouraging actions. We are controlled by our spirit selves. Indeed we are a soul with a body.

This suggests that the goal in life is not intellectual (brain) but spiritual. Living as a spiritual being not subject to the desires of the flesh is seen as the highest form of expression.

How closely does the spirit control the brain and body? The brain is capable of independent operation. Part of our spirit growth is to better align the physical part of ourselves with the spiritual. Indeed one of our greatest challenges is to let the spiritual part of our selves control our lives, not the animal (brain) part. That is the struggle we will all have while in the Earth. Our spiritual growth is to uplift and strengthen our soul pattern. In this way the body and brain becomes a servant to the soul. Note, this level of spirituality is rarely attained. But when it is attained, the lessons learned, life in the physical has little meaning. We move on to higher spheres. Along the way the opportunity to help those still struggling is a part of growth. Guides, mentors and other wise spiritual beings have already endured many struggles and learned many things.

One final thought, in mindfulness part of the process is to become aware of the thoughts in your mind. These are brain created thoughts. What is aware of these thoughts is the spirit part of ourselves. We are told that thoughts are just thoughts and can be controlled.

Addicted To Psychic Readings?

"This Is My Last Reading.... Okay One More....

Last One... One More Time

When Will I Stop?!"

It was just a matter of time before the phenomena of "addiction to psychics" would finally reach the point in our society where we would see the need for support groups. There are now thousands of people who have found their lives taken over by an uncontrollable urge to get a psychic reading. The truth is that a new wave of psychic support groups are springing up, and it's no laughing matter.

Psychic addiction chat groups, meetings and websites are growing more common. It is likely a result of the natural outgrowth of the materialistic society we are living in. Too much emphasis on living in a superficial, material world is starting to take its toll on our society. People are growing more and more disconnected from each other, and a much more materialistic and selfish attitude is becoming the norm among younger generations.

As people in our society grow more self-centered, and take a departure from traditional core values often learned through religious teachings, it's no wonder that they have developed a new insecurity and an intense craving for a sympathetic shoulder to cry on, and for a calm voice offering spiritual advice when trying to cope in life.

It is thought that people can develop the same patterns of emotional dependence on psychic or mediumship readings as others develop with behavioral addictions like gambling. They may experience an overpowering urge to chase a brief but powerful high after a reading, followed by increasing tolerance, thus increasing the subject's need to boost the dose continually to get the same effect.

One man named Josh found himself spending a thousand dollars a week on psychics before he began to suspect he might have a problem. When he hit eleven hundred a week, he contacted a support group and began to "detox." Interviews televised on ABC's, *Good Morning America* in the past have featured individuals who have spent far more. One woman admitted she lost over \$150,000, her home, business, and her marriage, which ended in divorce as a result of her addiction.

It's clear that most people's embarrassment about their addiction keeps them from disclosing it to those around them, and likely prevents them from seeking help.

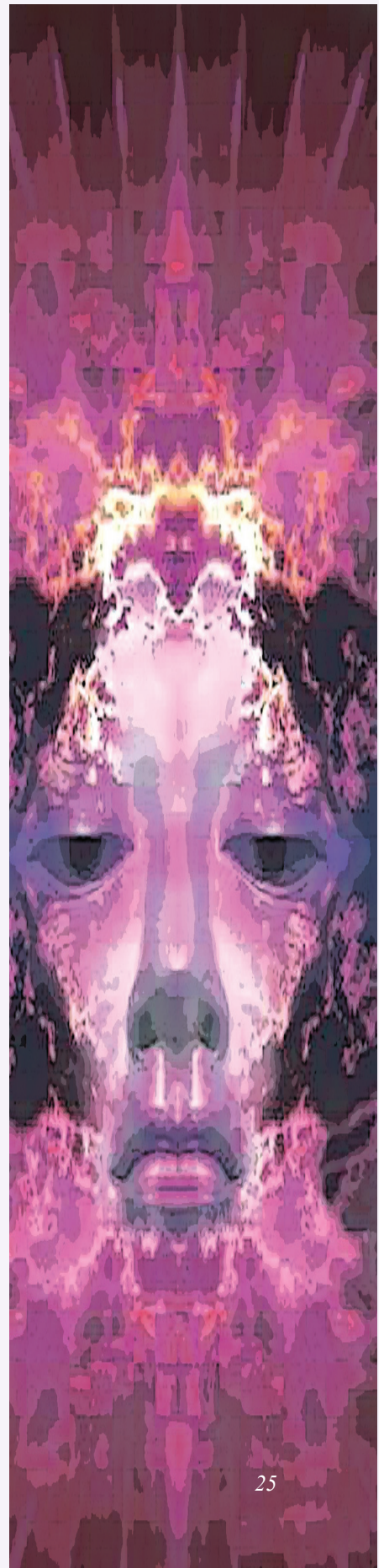
Our society's psychic epidemic has no social boundaries. Psychic dependence is not a special sub-set isolated to uneducated or underprivileged individuals. The average "seekers of psychic knowledge" are not mentally unstable individuals. Far from it. They are our next-door neighbors. Psychic beliefs are held by people in all levels of society. In the case of the aforementioned woman from the *Good Morning America* show, she reportedly once owned a successful art gallery and a palatial home in Beverly Hills.

Different from other kinds of addictions, psychic reading addiction originates with an individual's desire to improve their lives by gaining new information and insight from a source larger than themselves. They seek to gain new perspective on some aspect of their lives, and who wouldn't want that? Their addiction, therefore, cannot be compared to those who are attempting to ease or escape the pains they experience in life through some sort of substance abuse.

As Spiritualists, we understand the reasons people have for coming to us for readings, and we understand that there is a need for them to learn how to develop and expand their own personal spirituality and intuition to live better, more fulfilling lives. Developing their own spirituality naturally eases their desire for psychic or mediumship readings to address personal issues, for they grow spiritually and become better equipped to handle it themselves. Across the nation, our churches help hundreds of individuals understand and develop their own personal connection with Infinite Intelligence. We teach them that they are never alone, and they have a continued connection with loved ones who passed to the Spirit side of life, and they offer their continued help and support.

We understand that those that come to our churches for readings seek information and input from an unbiased, spiritual source, very different when compared to advice they may receive from a nearby friend or family member over a shared cup of coffee. Whether they are religious or not, people have an innate desire for a connectedness with something higher than themselves. Our churches demonstrate the fact that they can have that connection. And thankfully, those who have readings within our churches learn the importance of developing their own spirituality, but those who visit the average psychic or palm reader shop on the corner, or call a 1-800 psychic hotline will not.

Writer: Kevin Mullican, Spiritualist



NSAC Spiritualist Camps

Summer Programs

PINPOINT OF LIGHT SPIRITUALIST CAMP MAINE



Cradled in the rolling foothills of the White Mountains of Maine, the Pinpoint of Light Spiritualist Camp was founded in 1999. The Camp season is July through August and is located just a couple of hours from the Presidential Range in northern New Hampshire. The panoramic view of the foothills and mountains will leave one mesmerized, creating a feeling of closeness with nature and with Spirit. Each camp season opens and closes with a picnic. Services and events are held in the wide-open space of Western Maine, weather permitting. Bring a tent and enjoy being close to nature. Parking for RVs is limited, so please contact us if you are camping in.

A complete program of the summer events can be found on our website: pinpointoflight.org or you can email us pinpointoflight@live.com. You can also contact Robert Foster, President, at (207)743-2613 or Rev. Stephanie Frobese, Secretary, at (207) 515-1016.

Pinpoint of Light Spiritualist Camp
546 Town Farm Rd.
Hartford ME 04220

MADISON SPIRITUALIST CAMP

MAINE

Celebrating our 135th year, we are situated on the shore of Lake Wesserunsett outside Skowhegan, ME in the town of Madison. Originally, this was the summer meeting area for the Kennebec Indians. In 1879 William D. Hayden, a family heir of the land, set aside space for the Madison Camp. By 1882 a building was constructed which now houses the Lakewood Summer Theatre. In an 1895 sale of the camp grounds, a guarantee of sale was that we Spiritualists would always have a place to meet. As a result we own and meet in a small chapel in view of the lake, steps away from a Bed & Breakfast and the lakewood Theatre.



We meet weekends only beginning the 1st weekend of July (4-5th, 2015) to August (15-16th, 2015). The medium(s) for the weekend select the classes they will teach and do private readings Saturday day and Sunday morning. Gallery Readings are held Saturday evening and the Sunday service is at 1:30PM. Though the grounds and chapel (seats 25) are small it is delightfully peaceful there. All are welcome to visit us!

Madison Spiritualist Camp is located on Rt. 201
Lakewood Village, ME
President Rev. Beth Carter
207-474-0124 (during the season)
207-797-2039 (non-season)
www.Madisoncamp.org
Like us on Facebook



TEMPLE HEIGHTS SPIRITUALIST CAMP

MAINE

Founded in 1882, Temple Heights Spiritual Camp is located in the scenic area of Northport that overlooks Penobscot Bay. The camp has come a long way from holding meetings on the lawn and camping out in tents, but the mission remains the same: having a place where spiritual people come together to explore, learn, and grow with like-minded people. Our camp has a reputation as a place to receive quality mediumship messages from loved ones. As a result we expanded our program to include a variety of healing modalities. The result has been an enriched program benefiting all who attend. Rounding out our Mind, Body, Spirit program is our educational piece; Tuesdays are our psychic development classes and Saturdays are filled with workshops determined to enhance spiritual every day living. This year's camp season offers Readings, Healing, Table Tipping, Workshops and Classes throughout the week and weekend. Lodging is available and Services are held in the Temple on Thursday and Saturdays.



Temple Heights is located at
4 Park Street in Northport, off Shore Road.
www.TempleHeightsCamp.org.
Find us on Facebook at
www.facebook.com/TempleHeights.

Camp Office: 207-338-3029,
Mailing address:
Temple Heights Spiritual Camp, PO BOX 311,
Lincolntown, ME 04849.

Email: TempleHeights@gmail.com.

NSAC Spiritualist Camps

Summer Programs

WESTERN WISCONSIN SPIRITUALIST CAMP WISCONSIN

Camp Wonewoc is celebrating its 141st season in 2015. The camp began in 1874 with a group of Spiritualists from New York, but did not incorporate until 1901. Spiritualists have been using these grounds every summer for 141 years! There is no admission charge to visit the grounds of this historical camp.

Choose to stay in one of our rustic, historic cabins, one of our relaxing motel rooms, or just come for the day. Bring a basket lunch and enjoy it at a picnic table under our pine & oak forest. Stop and browse our gift shop with unique art, books, jewelery, candles, snacks and other items.

Share in the peacefulness and beauty of our grounds. Our spiritual workers have a high degree of professionalism and skill. Many are Ordained Ministers and/or Certified Medums and Healers. we hope you enjoy yor time on our 37 acres of wooded grounds.

Programs include the following:

- Opening Ceremony
- Meet & Greet
- All Message Services
- End of Season Pot-Luck Picnic
(Bring a dish to pass!)
- Membership meeting
- Daily Schedule: Open 7 days/wk
- Workshops
- Spirit Message Circles (Seance)
- Group Past Life Regression



WONEWOC SPIRITUALIST CAMP
Established 1874

304 Hill St. Wonewoc, Wisconsin 53968
30 miles west of Wisconsin Dells off Hwy 33
(608)464-7770
info@campwonewoc.com

ON-I-SET WIGWAM SPIRITUALIST CAMP MASSACHUSETTS

The On-I-Set Wigwam Co-Workers Spiritualist Camp is located at 9 Crescent Place in Onset, MA. and is celebrating its 121st season.

Onset was settled in 1877 by Spiritualists who formed the Onset Bay Camp Meeting Association. A movement developed in 1890 to bring the spirit of the American Indian to Onset Bay settlers. At the first meeting of the temporary organization it was voted to call the society "The On-I-Set Wigwam Co-Workers" in honor of an old Indian Chief in the vicinity.

The On-I-Set Wigwam Co-Workers met as an incorporated society on October 25, 1893 and completed work on the Wigwam the following year. The Wigwam was dedicated on July 30th, 1894, with the healing pole in the edifice. The Wigwam was rededicated and the pole resensitized on July 30th, 1994, during the centennial observance.

Our services center around the Wigwam, an octagonal wooden edifice designed to resemble an Indian teepee, which has been an Onset landmark for more than a century. This is the oldest National Spiritualist Camp in the country to have religious services in this type of building. Sunday services, which include healing, a lecture, and messages, are held from 10:30 AM to noon. Classes and mediums galleries are offered in the evenings, during the week, with mediums days, workshops and other events on specified Saturdays and Sundays.



You can visit our website:
www.onisetwigwam.com and we are on Facebook.

Contact the Wigwam President Patti Craig at
evroty@aol.com.

CAMP EDGEWOOD WASHINGTON STATE

Spectacular facilities with large auditorium, small chapel, classrooms, meditation garden and gazebo. Sleeping rooms (\$20/night), dining room and sun porch available. Situated on acreage filled with trees and edged by the placid waters of Surprise Lake.

Situated on acreage filled with trees and edged by the placid waters of Surprise Lake. Classes, healing circles, and development circles throughout the year with guest speakers and noted authors.

1228 26th Ave. Milton, WA

You can visit our website:

campedgewood.nsac-churches.org

Call (253)952-2050 for more information.



NORTHERN LAKE MICHIGAN SPIRITUALIST CAMP **& GOLDEN RULE SPIRITUALIST CHURCH**

Camp Season: July 1st - August 30th. Services begin at 10:30am. Wed evening svcs: 7:30pm followed by fellowship around our bonfire. Contact Janet Norris, Secretary.

secretary4nlmsc-grsc@hotmail.com

07444 Old US 31 / Charlevoix, Mi 49720



PINE GROVE SPIRITUALIST CAMP CONNECTICUT

Established in 1882, on the edge of peaceful & serene Niantic Bay.

Workshops, circles & svcs.

(The Ladies Aid Society Inc.) 860-739-2157

P.O. Box 405, Niantic, CT 06357



MISSISSIPPI VALLEY SPIRITUALIST CAMP

IOWA

The camp's first meeting was held in August of 1882. This year celebrates our 133rd season, and is the oldest Spiritualist Camp west of the Mississippi River. Grounds include lodging hotel and an open air lecture hall. Fees range from \$20-\$40.

(No lodging on site.)

#71, Mt Pleasant Pk, Clinton, Iowa

(563)570-2768 (563)242-0116

admin@mvsa.info

LILY DALE ASSEMBLY NEW YORK

Established 1879, and now celebrating its 135th year! Season opens in June and ends in August. Daily services & demonstrations. Fees up to \$20. Amenities/activities include a Healing Temple, coffee shop, picnic pavilion, walking tours, ghost walks, sweat lodge ceremonies, thought exchanges, healing circles etc. See our extensive event schedule at: lilydaleassembly.com

www.lilydaleassembly.org

5 Melrose Park, Lily Dale NY

(716)595-8721





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A Wonderful Way To Grow...

- LITERATURE & SUPPLIES FOR MODERN SPIRITUALISTS -

A Complete Book List is available FREE from NSAC.

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NSAC Bylaws, 8 1/2 x 11	7.00
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Spirit Healing (booklet)	1.00
Spiritualist Manual (black)	20.00
Lyceum Manual	15.00
Spiritualist Hymnal (hardcover)	17.00
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Ministers, Healers, Mediums, etc.	8.00
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P.O. Box 217 • 13 Cottage Row • Lily Dale, New York 14752

Phone: (716)595-2000 Fax: (716)595-2020 E-Mail: nsacbookstore@nsac.org

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LYCEUM

Asking & Receiving

We need to make sure we do our part when we hope to successfully accomplish meaningful tasks in life. Whether we like it or not, we are continuously manifesting all aspects of our life through our thoughts and feelings. What we focus on, what we give great emotional feeling to, begins to be created in the Universe to support our intentional or unconscious desires. A combination of our own faith and perseverance coupled with a little guidance from Spirit, allows us to accomplish pretty much any goal we could hope to achieve.

Our first step toward achieving a new goal must first be to clarify what it is we hope to achieve. If we are unconscious in our choosing, we may be unpleasantly surprised to find that our thoughts and emotions have produced a reality we didn't want.

The practical dilemma for many of us is that we don't know how to use the power that we have. By

losing faith if it doesn't happen quickly enough we sabotage the goal we hope to achieve by allowing our thoughts to focus on what we don't have, what we don't see, and what we don't want.

Whatever your goals are, recognize that they are impermanent, and that you have the ability to alter your vision or create a new one at any point. Formulate a flexible vision that is true to your core being as well as realistic and achievable, given that you don't have control over all of the circumstances that will affect how your vision manifests.

Envision your goal, and feel the excitement of seeing your desire already fulfilled. Visualizing makes clear what you want to the smallest details so that you may experience it completely and fully, and it helps block any opposing views. Behind your clear vision must be the purpose to realize it and to bring it out in tangible expression. You must hold an invincible and unwavering FAITH that the goal will be achieved. This certainty and your faith in the loving support of the universe is powerful. Tap into this power and allow Spirit to help you attain goals that are for your highest and greatest good.

The NSAC Department of Lyceums

KNOW! *The purpose of these courses of study is to aid the student in his or her search for knowledge. Teachers may suggest, point out the way, make it easier, but no one can learn for another.*

—Foreword, *The General Course in the History, Science, Philosophy, and Religion of Modern Spiritualism*, circa 1922, Thomas Grimshaw, 1868-1938, Superintendent, Bureau of Education, MPI

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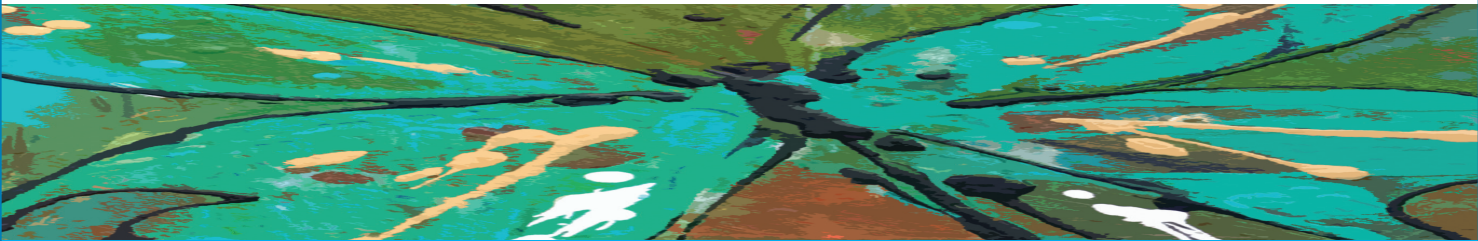
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SPIRITUAL HEALING

The NSAC Healing Center

serving as a Beacon of Light to bring illumination to those in need.

Spiritual Healing, recognized in many ancient religions, has always been a part of Spiritualism. Today, evidence is growing in the medical community about the importance of spiritual healing. It is now accepted that the whole person needs treatment, not just the illness.

It is easy to send a request for healing prayers for yourself or another. You can send your request through the NSAC site at www.nsac.org by clicking on *Healing* and filling out a form. You can e-mail Vickyvjean@yahoo.com.

The NSAC Healing Center has a brochure that includes the Power of Prayer, How Spiritual Healing Works, How to Get Started and the NSAC Healing Prayer. If you are interested in forming a Healing Prayer Group, please contact me and I will forward information to you on how to get started. While there is no charge for this booklet, any donation that is received will help off-set the printing expenses and postage.

You can make a donation to the Healing Center in memory of someone and a letter can be sent to their family, acknowledging your donation.

We all know the power of prayer. Each day, when saying your prayers, please include the names on the NSAC healing list.

Thank you and Healing Blessings,
Rev. Vicky Homann, NST

– Prayer for Spiritual Healing –

*I ask the great Unseen Healing Force to remove
all obstructions from my mind and body
and to restore me to perfect health.*

*I ask this in all sincerity and honesty
and I will do my part.*

*I ask this great Unseen Healing Force to help both
present and absent ones who are in need of help
and to restore them to perfect health.*

I put my trust in the love and power of God.

SPIRITUAL HEALING REQUEST

(PLEASE PRINT)

Healing Need For _____

***Please send Healing Brochure to:**

Name _____

Address _____

City/State/Zip _____

***Please send information on "How to form a Spiritual Healing Prayer Group" to:**

Name _____

Address _____

City/State/Zip _____

***Please make Love Donation out to the NSAC Healing Center:**

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[CUTLER](#), Rev. Lelia E., NST, 109 Tyler Crescent E., 23707; (757)397-2868

VIENNA

[STRANAHAN](#), Rev. Patricia A., NST, Certified Medium, 1717 Besley Rd., 22182 - (703)938-2512

VIENNA

[O'Connor](#), Rev. Rita; 8334 Idylwood Rd., 22182. (703)204-2821. Finder912@earthlink.net

VIRGINIA BEACH

[LEARD](#), Rev. Ernest; 313 Hospital Dr., 23452; 757-340-1231

• **WASHINGTON** •

AUBURN

[PEMBERTON](#), Rev. LaVerne, Ordained Minister of Church of Spiritual Unity, 35008 Military Rd. S., 98001 - (253)833-9279

• **WISCONSIN** •

MADISON

[HAAK](#), Rev. Annette L., NST, Pastor of Summerland's Lakeview Spiritualist Church, Certified Medium, Comm. Healer; Classes private consultations 2932 Waubesa Ave., 53711 - (608)354-2694; Revannettehaak@SLSCMadison.org; SLSCMADISON.ORG

STEVENS POINT

[ANGEL](#), Rev. Colleen A., NST, BS, MLIS, MA. Member Summerland's Lakeview Spiritualist Church. Classes, seminars; Consultations by appt. (715)544-7387 Rev.C.Angel@gmail.com

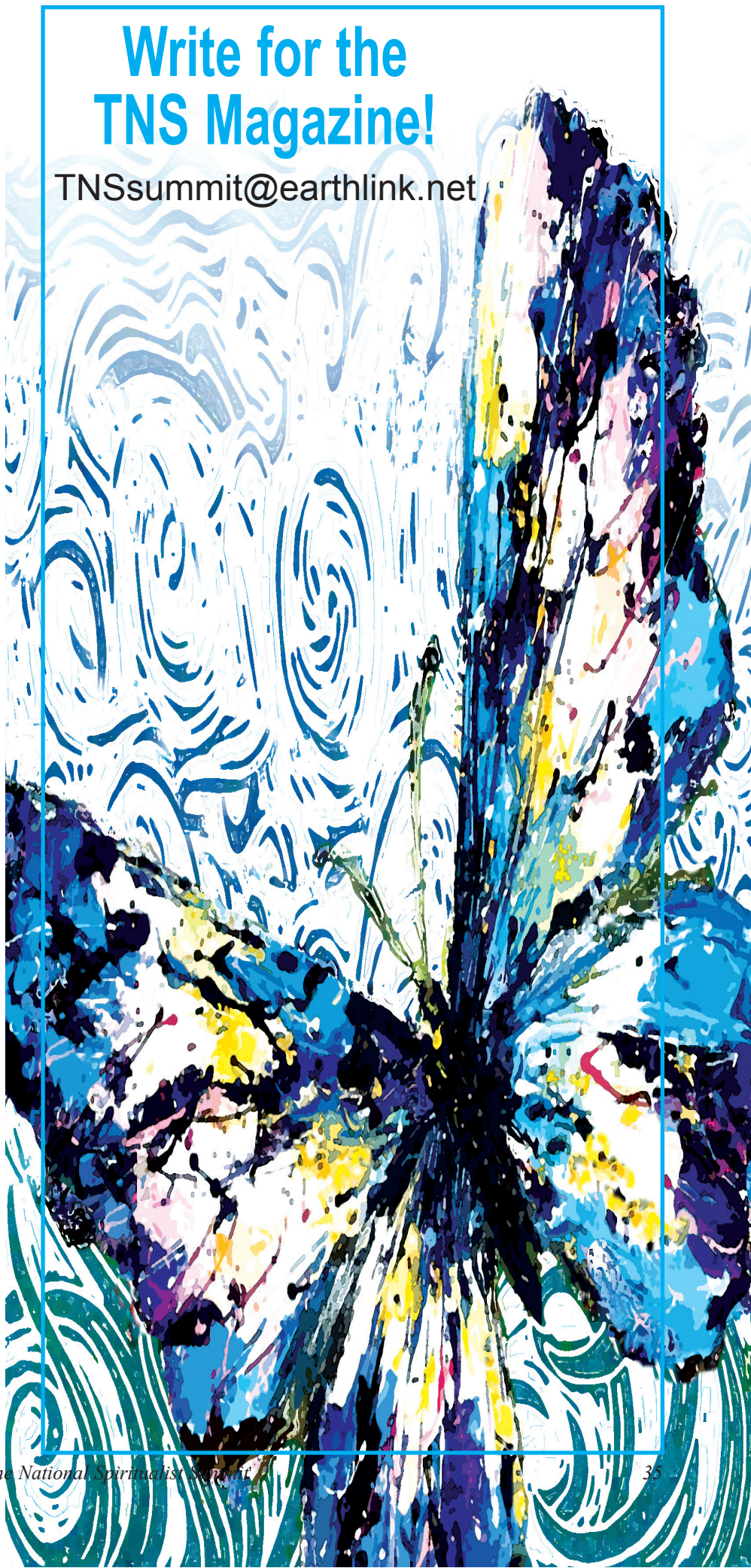
• **CANADA** •

MONTREAL, QUEBEC

[ROSSNER](#), Rev. Dr. Marilyn, Ph.D., Pres./Pastor, Spiritual Science Fellowship, 1974 de Maisonneuve W., H3H 1K5 - (514)937-8359; www.iihs.org; mrossner@111hs.org

Write for the TNS Magazine!

TNSsummit@earthlink.net



DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE • Church of the Living Spirit, NSAC • 3736 W. Wahalla Lane, Glendale, AZ 85308; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Pastor Rev. Janet Tisdale, NST, (623)972-3916; Sun. Svc 10:30am.; www.churchofthelivingspirit.com

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres. Rev. Maureen Eslick, (818) 219-4509 Sec: Susan Hazard; (805)618-0354; cssasecretary@yahoo.com. Mail to: 121 West Pueblo, #3. Santa Barbara, CA 93105.

AUBURN • Circle of Love Spiritualist Community • 884 Lincoln Way, #30, 95603; Sun. Service 10am; All Message Service Thursdays 7pm.; For class schedule contact Pastor, Rev. June E. Killmer, NST; JuneKillmer@surewest.net; (916)783-3546 Pres. Katrina Thompson; Secy: Marti Carr.

AUBURN • The Spiritualist Chapel of the Pines • 457 Grass Valley Hwy.#7, 95603; Sun. Service 10am.; Rev. George Brenner, Pastor Emeritus; All Message Svc Fri. 7pm; Pres. Al Freitag, afeitag@pacbell.net; Int.Sec. Terri Freitag; spiritualistchapelofthepines.com

COLMA • First Spiritual Temple • 370 F St., Apt 309. Colma 94014; Service - 2nd & 4th Sundays. Unfoldment/Development Classes available. Healing-private & group available. Rev. Elsie Ann Soria, NST, pastor; (650)731-4990. sfspiritualtemple@gmail.com; www.facebook.com/firstspiritualtemple; Rev. Alfred A. Conner, NST, Pastor Emeritus.

MONROVIA • The Spiritualist Church of Revelation • 200 W. Colorado Blvd., 91016; Sun. Service 11:00 a.m.; Pastor/Pres. Martin Pina, church phone (626)256-3403 secretaryscor@yahoo.com; call for class info.

SACRAMENTO • Central Spiritualist Church • 2500 Marconi Avenue Suite 209 95821; Sun. Service 10am: Classes (see website) Healing all Message Svc, last Sunday of the month at 10am. Pres. Paul E. Cook, paulcook@gmail.com; Rev. Sandra Dawson, NST (916)962-7700 / sgdawson91@gmail.com; Sec. Amy Deinken, amyon09@live.com; www.centalspiritualistchurch.com

SAN FRANCISCO • CelebrateLIFE Spiritualist Community – Joyous Spiritualism to a modern world • 4530 18th St., 94114; Sunday svcs 11am; 1st & 3rd Wed at 7pm. Visit: celebratelifesf.org; Email: contact@celebratelifesf.org

SAN FRANCISCO • Golden Gate Spiritualist Church • 1901 Franklin St. (corner of Clay) 94109-3414; (415)885-9976; ggspiritualistchurch.org; Service Schedule, Sun. 9:30 Lyceum (classes) Sept. – May, Healing 10:30, Devotional Service 11:00; Wed. Healing 7:30, Devotional Service 8:00; Classes available (See Website); Pastor Rev. Del Lauderback; Assoc. Pastor Rev. James Ehrhart

SAN JOSE • The Spiritual Science of Life Church • "The Friendly Church" 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Service 6:00 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408)615-0214; PeruchLise@aol.com; Sec. Colleen Page, P.O. Box 1863, San Mateo, 94401; (650)245-9919; splendaura@gmail.com

SAN LEANDRO • Spiritualist Church of Two Worlds • 1550 San Leandro Blvd., (Deaf Comm. Center) 94577; Sun. Service Healing 10:30am., Reg. Service 10:45-noon; Co-Pastors, Rev.'s Betty & Don Nauratil, (925)283-1449; Pres. Rev. Sandi Deckinger; All mail to Sec. Rev. Betty Nauratil, 1048 Via Roble, Lafayette, 94549-2925.

SANTA BARBARA • Summerland Spiritualist Church of The Comforter • 1028 Garden St., 93101; (805)965-4474; Pastor Rev. Judy Campbell-Clark, NST; pastorjudyc@verizon.net; Sun. Healing svc. 10:30am., Regular Svc 11am; Wed. Message Svc 6:30pm., Sun. Unfoldment Class 1-3pm.

• CONNECTICUT •

CONNECTICUT STATE SPIRITUALIST ASSOCIATION • Pres. Verline Eldridge, 110 Pukallas Ave. A1-15, Norwich, 06360; Sec. Rev. Jackie Randall, 60 Ward St., Norwich, 06360 / cincyada@aol.com; Mailing address: 29 Park St., Norwich 06360.

MYSTIC • The Spiritualist Church of Peace & Light • Hyatt Place, 224 Greenmanville Ave. 06357; Sun Svc 11am; Mail to: 70 Dell Ave. #B5, New London, CT 06320. Visit: www.sceacelight.net. Press. Rev. Lynn Gaffin; heart_860@yahoo.com.

NEWINGTON • The Church of the Infinite Spirit • Pastor Allen Noddin, 80 Walsh Ave., 06111; 2nd & 4th Sun. each month; Adult Lyceum 9:15am-10:15am, Svcs 10:30am-12pm. Pres. Corrine Fournier; corfor3@yahoo.com; 860-646-5976; visit: newingtonspiritualistchurch.org;

NIANTIC - Ladies Aid Society, Inc., Pine Grove Spiritualist Camp • 34 South Pine St. Niantic, CT; 860-739-2157. Open June thru Aug. Pres: Maureen Caswell; Sec: Karen Ellis. visit: pinegrovespiritualistcamp.net. PO Box 405.

NEW LONDON • New London Spiritualist Church • Sleep Inn, 5 King Arthur Dr., Sun. Svc 10:30am-noon; 860-447-3498. Pres: David Foulkes; Sec: Katie Beecher; Mail: 14 Birch St. Waterford, 06385; www.nlspiritualist.com

NORWICH - National Spiritualist Church of Norwich, Inc. • 29 Park St. (off Main St.), 06360, (860)886-8522; Sun. Service 10:30am - noon, coffee & fellowship; Pres. Mark Gagne; Sec. Verline Eldridge. FMI call church Pastor, Rev. Jacquelyn Randall (860)887-0068 / www.nscnorwich.net

OLD GREENWICH - Albertson Memorial Church Of Spiritualism • 293 Sound Beach Ave., 06870; (203)637-4615; Pres. Alison Van Dyk; Sec. Leslie Schor; Sun. Service 11am., visit: www.albertsonchurch.org.

WILLIMANTIC - The First Spiritualist Church of Willimantic • 268 High St., 06226, (860)423-5774; Sun. Service 10:30am. Sept.- May; service 2x monthly June – Aug. Visit: www.firstspiritualistchurch.org.

• DELAWARE •

NEWARK • Spiritualist Church of Harmony and Light, NSAC • 125 Rickey Blvd. PO BOX 31, Bear, DE 19701; Pres: Bryan Ross; Sec: Christina Ross. (302) 729-8246. harmonylightde@gmail.com; visit: facebook.com/despiritualists

• DISTRICT OF COLUMBIA •

WASHINGTON • The Church of Two Worlds, NSAC • 3038 Q St., NW, 20007-3080; (202)333-5114; Sun. Healing 2pm, Svc 2:30pm; Message & Meditation classes; Pres. Michael Gallion, LM, (202)237-7659; Sec. Maria J. Wolf; Treas. James A. Longmore (301)739-8227.

• FLORIDA •

ORLANDO • New Vision Spiritualist Center, NSAC, Inc. • spiritualistchurchorlando.com, meets at 1700 Edgewater Dr.; Sun. 1:30; Healing, Sermon, Messages at all services; Children Lyceum Dir. Fionnula Davis-Patton; Classes by Pastor Rev. E. Ann Otzelberger, NST, 4332 Woodlynne Ln, Orlando FL 32812; (407)826-0807 reveao@yahoo.com; Pres. William Patridge; Rev. Ann Otzelberger, 4332 Woodlynne Ln., Orlando 32812.

ORLANDO • Spiritualist Church of Awareness, NSAC • 3210 N. Chickasaw Trail; Mail: P.O. Box 4010, Winter Park, FL 32792, (407)678-3688; spiritualistchurchofawareness.org / news@myscoa.org; Sun. healing 10:30 a.m., service/messages 11:00 a.m.; Wed. healing 7:30 p.m.service/messages 8:00 p.m.; Rev. Jeannie Kerr Lerch; Pres. Annette Brown, (407)690-1743; Sec Chris Jackson: 407-399-3450.

• ILLINOIS •

Illinois State Spiritualist Association of Churches • Pres. Rev Arsenia Williams, NST (773)995-1911 arsenia9325@hotmail.com; Sec: Betty Frazier 773-324-5225.

BURNHAM • Puritan Spiritualist Church • 13906 Greenbay Ave., 60633-1614; (219)926-6884.

CHERRY VALLEY - Cherry Valley Spiritualist Camp, Inc. 8002 Service Rd; 61016; (815)332-5359. Visit us at CVSC.me, or on Facebook. Email: cherryvalleysc@frontier.com. 9:30am Lyceum; 10:30am Healing Meditation; 11am Worship Svc., Messages & Pot Luck every Sunday after svc.

CHICAGO • The Church of The Spirit • 2651 N. Central Park Ave., 60647-1101, (773)489-5422; Chicago's Oldest Spiritualist Church; Sun. Family Worship: Healing, 10:00 a.m., Worship Svc, 10:30am.; All Message Service, 1st Wed., 7pm.; Call for current Development & Educational class schedule; Pastor Rev. Marrice Coverson; Sec. Linda Kelly.

CHICAGO - Spiritualist Church of Truth • 6343 West Cuyler (1/2 block north of Irving Pk.)60634; Service 2:45pm., Healing, Lecture, Messages every Sun.; Pastor & Pres. Rev. Florence Heyward; Sec. Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708)452-8754.

CHICAGO • Tucker Smith Washington Spiritualist Temple • 6146 S. Ashland Ave., 60636, (773)436-5076; Sun. Healing 11-11:20am., Worship 11:30 -1pm; Pastor Joseph Guice, LM; Asst. Pastor Rev. Arsenia Williams, NST; Msgs at all services; Private messages rev.arsenia@yahoo.com.

• INDIANA •

GARY • First Spiritualist Church, Inc., NSAC • 2430 W. 11th Ave.; Service Sun. 3 p.m.; Pastor & Pres. Rev. Jesse James, Jr., 1301 Pennsylvania St., 46407.

INDIANAPOLIS • The Spiritualist Church of Indianapolis All Ages Welcome Sun. Healing, Devotional Services & Messages 6:30-8PM: 3020 S. Meridian St., Ste E&F, 46217-3221. Adult Mediumship Unfoldment & Lyceum Classes every Tues, 6:30-8pm. FMI call Pastor Bonnie Darby (317) 850-3142 or visit http://www.tscoi.org/ https://facebook.com http://tscoi.tumblr.com/

INDIANAPOLIS • J. T. & E. J. Crumbaugh Spiritualist Church • 3109 River Shore Place, 46208; Sundays-Adult Lyceum 11am., Service 12pm.; Pastor Rev. Bob Bianchi, NST; (317)428-8740; Sec. Sharon Bianchi (317)945-8437; crumbaughchurch.org; reverend-bob@direct2spirit.com

INDIANAPOLIS • New Dawn Spirit of Light Church, Inc., NSAC • 3637 W. 10th St., 46222; Mail: 6707 Heritage Hill Dr., 46237; Sun. Serv: Healing 11am., Devotional & message svc 11:30am; all message svc & carry in dinner every 5th Sun; Classes Thurs 6:30; Pastor & Pres. Rev Mildred Schlagel. 317-291-0799, mildred8355@att.net; Sec. Marilyn Smith: 317-291-9550; visit: newdawnchurchindy.org

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES • Pres. Rev. Graham Connolly, 66 Martin Heights, Raymond ME. 04071. 207-655-6673; Sec. Rev. Betty Simpson, 715 Newburgh Rd. Hermon, ME 04401. 207-848-2273; Treas. Janice Nelson-Kroesser, 46 Homestead Rd. Washington, ME 04574-3620. 207-845-2885. www.mainespiritualism.com

AUGUSTA - Augusta Spiritualist Church • 113 Townsend Rd, Augusta, 04330; Pastor Rev. Nancy Parry, (207)458-6141; Pres. Rev. Pat Pallace, (207)582-6745.

BANGOR - The Harrison D. Barrett Spiritualist Church • 15 State St., Sun. Serv. 10:30 am; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, ME. 04401, (207) 848-2273, <http://www.hdbspiritualistchurch.org>. Gallery Readings second Friday every month at 7pm. Co-pastors: Rev. Patty Palmer, NST & Rev. Betty Simpson, NST.

HARTFORD - Pinpoint of Light Spiritualist Center & Camp – Mail: 546 Town Farm Rd., 04220; Meetings Sun. 10:30 a.m., 1190 Main St., Hartford, ME; Pres. Robert Foster, pinpointoflight@live.com / pinpointoflight.org; Sec. Rev. Stephanie Frobese 207-515-1016.

MADISON - Madison Spiritualist Camp • Located at historic Lakewood Theater Village off Beach Rd., Rt. 201, 6 miles N. of Skowhegan. Season: July & Aug.; Camp ph:(207)474-0124; Pres. Rev. Beth Carter (207)797-2039; Sec. Mike Carter (207)797-2039; For program information & events, visit madisoncamp.org; find us on facebook, or email: info@madisoncamp.org

NORTHPORT - Temple Heights Spiritual Camp • 4 Park St., 04849; June 15 – Sept. 15; Private Readings, Healings 9-4pm.; Message Circles Wed. & Sat. 7:30pm.; Workshops/50+ Classes; Camp: (207)338-3029; Pres. Becky Grant; Sec. Mike Grant (207)650-3880; thsc@mainespiritualism.org / www.templeheightscamp.org

NORTHPORT - Temple Heights Spiritualist Church • Sun svc 2:20pm at THS Camp. 4 Park St., Northport; May 1 to Oct 31. 11/1 to 4/30 at Excelsior Lodge; Sat. Cove Rd./ Shore Rd. Northport. Pres. Jean Bower (207)338-1355, Sec. Diana Kimball (207)338-6275.

PORTLAND - Portland Spiritualist Church • Mailing addr: PO Box 6551 PTS, 04102; Sun. Svc 6:30pm.; Fri. Class 7:30pm.; (207) 797-2039; info@portlandspiritualistchurch.org; Co-Pastors Rev. Beth Carter, 2007spiritualist@peoplepc.com & Rev. Chris Owen.

SABATTUS - Spiritualist Church of Eternal Life • 352 Crowley Rd Sabattus, Maine; Pres. Rev. Catherine Sabine (207)376-5318. csabine@gmail.com

• MASSACHUSETTS •

CHICOPEE - Healing Hands of Light Spiritualist Church • 465 Granby Rd. MA 01013; Worship Svs 10:30am. Sundays after Labor Day thru June; Ph(413)592-0300; Rev. John F. Sullivan, Sec: Denise St Pierre, PO Box 392, Worthington, MA 01098; or dstpierre7@verizon.net. Visit: healinghandsoflightspch.com

METHUEN - The Church of Spiritual Life, Inc. • 126 Merrimack St.; Sun. Service 10:30 a.m.; Mail to: P.O. Box 115, 01844; www.churchspirituallifenh.org

ONSET - On-I-Set Wigwam Spiritualist Camp • P.O. Box 1556, 02558; Summer schedule www.onisetwigwam.com / info@onisetwigwam.com

REHOBOTH - First Spiritualist Church of Brockton, Inc., NSAC • Services 10:00 a.m. Sun. at Anawan Grange Bldg., junction Rts. 44 & 118; Mail: P.O. Box 145, 02769, firstspiritualistchurch.com

SALEM - First Spiritualist Church of Salem • 34 Warren St., 01970; Sun. Early Service 5:30-6pm.; Lunch break 6-6:30pm., Healing & Evening Service 6:30-8pm.; Telephone for weather cancellations, (978)745-2098; Church season is Sun. after Labor Day - June; Pres. Pat Cizewski, (617)745-9840; Sec. Janice Kaplan, 21 Buttonwood Lane, Peabody, 01960 - (978)532-2044; www.firstspiritualistsalem.org

• MICHIGAN •

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open July 1st thru Aug 31st; Sunday svcs 10:30am. Wed Svcs at 7:30pm followed by bonfire fellowship time.

CHARLEVOIX - Golden Rule Spiritualist Church • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open in Spring. (dates vary according to weather) Closed for Winter. Sun. services 10:30am with fellowship immediately following svc.

FERNDAL - First Spiritualist Temple of Detroit • 2724 Goodrich, 48220; Mailing Address: 321 Spencer, 48220-3544; Sat. Service/Lyceum 6:30 p.m.; Sec. Dianne L. Smith, (248)545-5680.

JACKSON - Michigan State Spiritualist Association of Churches • 2540 Norwood Rd, 49203; Sec. Rebecca Strauss; rstraus52@yahoo.com

LESLIE - Flower Memorial Spiritualist Church • 430 Bellevue St., 49251; Sun. Service 10:45 a.m.; Summer: June 1-Sept 7 at 10am. Co-Pastors Penny Adams (517)392-7210, & Jinki Boyer (517)512-2091 / jboyergoodwin@yahoo.com.

ROYAL OAK - First Spiritual Temple • 3224 Greenfield Rd. (1 1/2 blocks S. of 13 Mile), 48073-6534; Sun. Service 10am & 7pm; Pastor Rev. Marguerite Gutt, NST, (248)548-2240; firstspiritualtempleofroyaloak.com.

SOUTH BRANCH - Chain Lakes Spiritualist Camp • 8000 Chain Lakes Rd., 48761; Sec. Mitchelene Weichner, 8004 Chain Lakes Rd., 48761; (989)257-2106.

• MINNESOTA •

ROCHESTER - Third Spirit of Life Spiritualist Church • 1500 First Ave. NE, Ste. 112, 55906; Service Mon. 7:00 p.m.; Pastors, Rev. Joyce E. Young, NST, and Rev. John E. Young, NST, Sec. (507)775-6358.

ST. PAUL - Spiritual Science Spiritualist Church • Conference Rm. - 411 Main St., Labor Union Hall; Sun. Service, 10:00 a.m.; Pres./Speaker, Joan LeDuc, 2169 Scheffer Ave., 55116-1255, (651)699-4858; Sec. Gerald Kemling; Church phone (651)225-4609.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis • 6026 S. Kingshighway Blvd., 63109-3558; Sun. Service 10:30 a.m.; Healing, Meditation & Message, 1st Wed. of month 7pm.; Pastor Marilyn Kalna, (314)707-3934; Pres. Lisbeth Tintera (314)353-4779; 5thspiritstl.com

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church, NSAC • 321 Hascall St., 68108-2121; Sun. Service 11:00 a.m. and Philosophy Class – Noon when scheduled; Pastor/Sec. Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402)345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church, NSAC • 3305 Spring Mountain Rd., Suite 51, 89102, (702)876-8783 (message line only), spiritualistdesertchurchIV.com; spiritualistdesertchurch@yahoo.com; Service Sun. 11am. & 6:30pm., Thu. 6:30pm. Healing/Meditation Svc, Development Circle follows. Vicky Homann, Pastor (702)234-1147.

RENO/Sparks - Spiritualist Society of Reno • Meeting place: Larry D. Johnson Community Center, 1200 12th Street, Sparks, NV 89431, (775) 323-1114. Sunday meetings include a talk, guided meditation, spirit healing and spirit greetings: 11am; President, Jannet Caywood; SpiritualistSocietyofReno.org; FaceBook.com/SpiritualistSocietyofReno. Address: Sec. Rev. Lisa Butler, 3415 Socrates Dr., Reno, NV 89512, tomalisa2@aol.com

• NEW JERSEY •

WESTVILLE - Church of Eternal Life • 243 W. Olive St., 08093; Sun Healing, Worship & Msg Svc 11am.; (856)456-2196. thechurchofeternallife.org.

WENONAH - Stow Memorial Foundation • Muriel De Young, 305 Carnegie Ave., Wenonah.

• NEW YORK •

EAST AURORA - First Spiritualist Temple • 29 Temple Pl., P.O. Box 465, 14052, (716)652-5018, www.firstspiritualisttemple.com; Email: FSToEastAurora@gmail.com. Sun. Healing Svc 10:30am.; Lecture & Msg Svc 11am.; Social Hour 12:15pm.; Dinner Day 3rd Sun. of month;

LILY DALE - Lily Dale Assembly • 5 Melrose Park, 14752, (716)595-8721, Fax (716)595-2442; Ofc Hrs, Sept -June: M-F 10am-2pm; June-Aug: M-F 9am-4pm, Sat. 9am-noon, closed Sun; Camp Season: Last Friday in June to day before Labor Day; Pres: Donn Smeragliuolo; Sec: T. Lynne Forget; lilydaleassembly.com / lilydaleassembly@netsync.net

LILY DALE - Lily Dale Spiritualist Church • East St. Healing Temple, P.O. Box 1128, 14752-1128, (716)595-3971; Sun. Worship svc 10:30am.; Healing during svc. Worship, Healing & Message Svc each Wed. 7:30pm. Sept-June; www.lilydalespiritualistchurch.org; Sec. Lynn Forget. Pres: Carol Gasber.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC • Mon. Services: Healing 7:00-7:15 p.m.; Service, 7:15-8:00 p.m.; 5000 Expressway Drive South, Holbrook, NY; Wed. Class: Ways of Mastery/Healing and Mediumship Dev. 6:30-8:30 p.m.; Pastor Rev. Patricia Anne Duffield, NST, (631)588-5869; Mail: 10 Ackerly Lane, Lake Ronkonkoma, 11779; kenpatduff@hotmail.com / www.asanctuaryofinfinitepirit_NSAC.com

LONG ISLAND - New Horizon Spiritualist Church, NSAC • Sun. Healing & Worship Service 10:00 a.m.; 1580 Round Swamp Rd., Plain view, (Homewood Suites Hotel); Contact: Mary Ann Clancy, (516)792-5919.

LONG ISLAND - Summerland Church of Light, NSAC • Sunday Silent Meditation 10 a.m.; Healing/Worship Service 10:15 a.m. at 120 Plant Ave., Hauppauge; Mail: P.O. Box 5209, Hauppauge, NY 11788-5209; Sec. Valerie Miller, Voicemail: (631)406-4161; SummerlandChurchofLight.com

LONG ISLAND - Temple of Metaphysical Science, NSAC • Sun. Service Healing and Worship 11:00 a.m.; Pastor Rev. Hugo Ruiz, NST; Terry Difiore-Wachtel, Sect; 12 Baker St. Mailing address: P.O. Box 453, Patchogue, 11772, (800)316-1231; TMS-Li.org

• OHIO •

DAYTON - Spiritual Life Center, NSAC • 609 Watervliet Ave., 45420-2544, Rev. Frances D. Montgomery, (937)252-3299; fdm742@sbcglobal.net; Visit: sunflowerchapel.org

• PENNSYLVANIA •

PITTSBURGH - First Spiritualist Church of Greater Pittsburgh • Sun. Svcs 11am-1pm. Healing, Lecture, Msg svc.; Tues. Circle 7-9pm; Rev. Carol O'Hare, NST., & Pres. Michele Saling. (412)672-1272; Visit: www.1stspiritualistchurch.org

• TEXAS •

AUSTIN - First Spiritualist Church of Austin • 4200 Ave "D" - Austin, TX 78751-3719, (512)458-3987; Devotional, Healing & Message service Sunday 10:00 a.m.; Pres. Wanda Garcia; Sec. Sonia Dela Torre.

HOUSTON - First Spiritualist Church of Houston, NSAC • 2115 Turner Dr., 77093; Sun. Service 10:30am.; Unfoldment classes Wed. 7:30pm & Fri. 8pm; Pres. Liana V. Liles; lianaliles@gmail.com; Priv. readings by appt., firstspiritualistchurchofhouston.org; (713)695-2550.

SAN ANTONIO - Louise Scholtz Chapel • 3740 Colony Dr. Ste LL100; Sunday Service 8:00am-9:30am.; P.O. Box 762231, 78245; (210)401-1713; visit: SanAntonioSpiritualists.com

• VIRGINIA •

FALLS CHURCH - Center for Spiritual Enlightenment, NSAC • 222 N. Washington Street; Mailing address: CSE (NSAC), P.O. Box 6630, 22040-6630; (703) 645-8060; web: TheCSE.org; Email: thecse@thecse.org; facebook at The Center for Spiritual Enlightenment VA; Year-round Sunday Services: Healing Svc 10am / Devotional & Msg Service 10:30am.; Pastors: The Rev's. Konstanza Morning Star, Leonard Justinian, Awilda Abaza, John Otey, Deirdre O'Hara, and Rita O'Connor; Sec. Rita O'Connor; Pres. Steve Vogel.

NORFOLK - Memorial Spiritualist Church, NSAC • 307 W. 37th St., 23508-3207, (757)622-5070; www.memorialspiritualistchurch.org; Sunday Service 11am.; Wed. 7:30pm.; Healing available at 10:30am. Sun. and 7pm. Wed.; Adult Lyceum Sun. 9:30am.; Children's Sun. Lyceum 11am.; Ministers: Rev. Lelia E. Cutler, NST, (757)480-3799; Rev. Ernest Leard, (757)390-1231; Pres. Margie Briggs (757)421-9631; Sec. Lynn Streep; Lyceum Dir. Rev. Ernest Leard.

• WASHINGTON •

MILTON - Church of Divine Grace, NSAC • Held at Camp Edgewood, NSAC - 1228 26th Ave. Ct.; Sun. Service 2:00 P.M. (Mail to 11113 SE 323rd St., Auburn, 98092); Student Minister Atria Hatton; Pres. Bernie Allers (253)833-4850; Sec. Karen Wennerlind; churchofdivinegrace@gmail.com

MILTON - Camp Edgewood, NSAC • 1228 26th Ave. Ct, Milton WA 98354; (253)927-2050/ fax: (253)927-7531. Pres. David Chapman Sr.; Sec. Denice Chapman; email campedgewood@yahoo.com. Located on beautiful Lake Surprise. Historic camp offers healing, meditation, Spirit greetings and a variety of classes. For more info contact Denice Chapman Tues.-Sat. 11-4pm.

MILTON - Church of Spiritual Unity, NSAC • Held @ Camp Edgewood, NSAC - 1228 26th Ave Ct. Church Service Sun @ 2:00 PM Sep-May. Mailing address c/o Pres. Colleen Mohler, 1210 26th Ave Ct 98354, (253)927-2365. Pastor Rev. LaVerne Pemberton Ph: (253)833-9279. Sec. Jill Mohler, 1015 Emerald St., 98334; (213)568-0333; j.m.mohler@hotmail.com

MILTON - Church of Spiritual Truth, NSAC • Sunday Svcs 11am; Located on historic Lake Surprise. 1228 26th Ave Ct. Milton, WA 98354. Pastor Denice (Dee) L. Chapman; Pres. David R. Chapman Sr.; Sec. Denice L. Chapman; Church offers devotional svcs, healing, greetings from Spirit, & educational speakers. Social hour following church, all are welcome to enjoy good food & fellowship.

• WEST VIRGINIA •

WHEELING - First Spiritualist Association of Wheeling • Way Memorial Temple, 27 Maryland St., 26003; (304)233-5065 / www.waymemorial.org

• WISCONSIN •

MORRIS PRATT INSTITUTE ASSOCIATION • 11811 Watertown Plank Road, Milwaukee, WI 53226; (414) 774-2994; www.morrispratt.org; NSAC Educational Auxiliary.

MADISON - Summerland's Lakeview Spiritualist Church • 2932 Waubesa Ave., 53711; Rev. Annette L. Haak, (608)354-2694; Twice a month services on Thu., 7pm.; SLSCMADISON.ORG

WEST ALLIS - First Spiritualist Church of West Allis • 6228 W. Washington Street, 53214, Pastor Rev. Annette Haak; weekly svcs, various events; see our meetup group at: http://www.meetup.com/First-Spiritualist-Church-of-West-Allis-FSCWA/ for details. (414) 778-0088; Church email: firstspiritualistchurchwa@gmail.com;

WONEWOC - Western Wisconsin Camp Association, Inc. NSAC, (Wonewoc Spiritualist Camp) • P.O. Box 187, 53868, (608)464-7770; Open June-August; www.campwonewoc.com

• CANADA •

MONTREAL, QUEBEC - The First Spiritualist Church of Montreal • 2186 Saint Catherine St. West, Montreal, Quebec, H3H 1M7; English Service - Sun. 2pm. & Wed. 7:30pm.; French Service - Sun. 4:30pm., 2nd & 4th Wed. 7:30pm.; Rev. Mary Amato, Minister (514)365-0661.

ONTARIO - First Spiritualist Church of Galt • 72 Grand Ave., Cambridge, Ontario N1S 2K9; Service Sun. at 11am.; Wed All Message Service at 7pm.; Rev. Karen Charles; www.firstspiritualistchurchofgalt.ca

ONTARIO - Spiritualist Church of Canada • 3027 New Street, Burlington, Ontario L7R 1K3; Pres. Rev. James Kinnear; www.spiritualistchurchofcanada.com



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Mediums Versus Psychics



Writer: Jackson Pitts, Spiritualist, FL



While there is a difference between a psychic and a medium, both use extrasensory perception. Every medium is psychic, but not all psychics are mediums.

The terms *psychic* and *medium* are used by the general population somewhat interchangeably to describe individuals who are intuitive and who use divination practices or communications with otherworldly beings. However, there are very clear differences between the two terms.

Everyone has the opportunity to develop some degree of psychic ability. As we are all spiritual beings existing on a physical plane, communication between spirits would not be limited to the spoken word... to voice. We always have been and always will be Spirit, so our mind must have the ability to communicate with others on a spiritual level.

So what is a psychic? Not as simple a question to answer as I first thought. We are all psychic to a certain degree but our open mindedness, awareness and of course development would all be factors that could determine our level of ability.

The most culturally acceptable definition of someone who is psychic would be one who knows how to read and translate information received that would be coming from another person in order to help that person in their life, using senses not confined to the usual 5 physical senses of sight, hearing, smell, touch and taste.

The differences between psychic and mediumistic reading

Spirit communication validates the existence of another world, the Spirit World, a place not separated by distance, but by dimension. The Spirit World exists on a different vibration than our material world. It is helpful to think of it as a frequency, much like a radio has many different frequencies. As a psychic medium demonstrates their abilities as a clairaudient, clairvoyant and clairsentient, they attune themselves to this higher frequency, along with the effort of those in the Spirit World, to allow the communication to take place. The communication process of psychic mediumship is a bridge between the two worlds that connects us with Spirit loved ones, helping to bring closure, resolve and healing.

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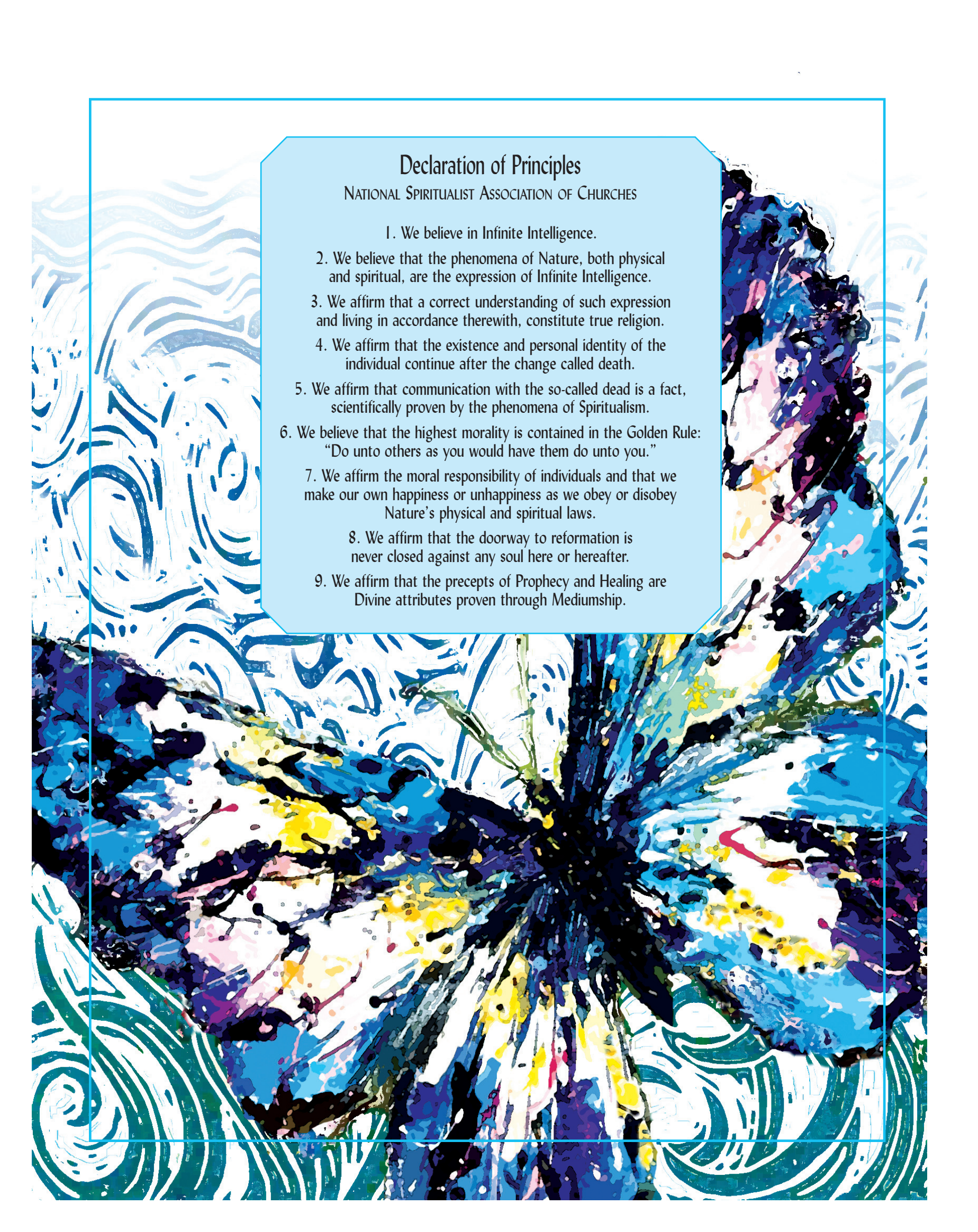
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NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Do unto others as you would have them do unto you."
7. We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.